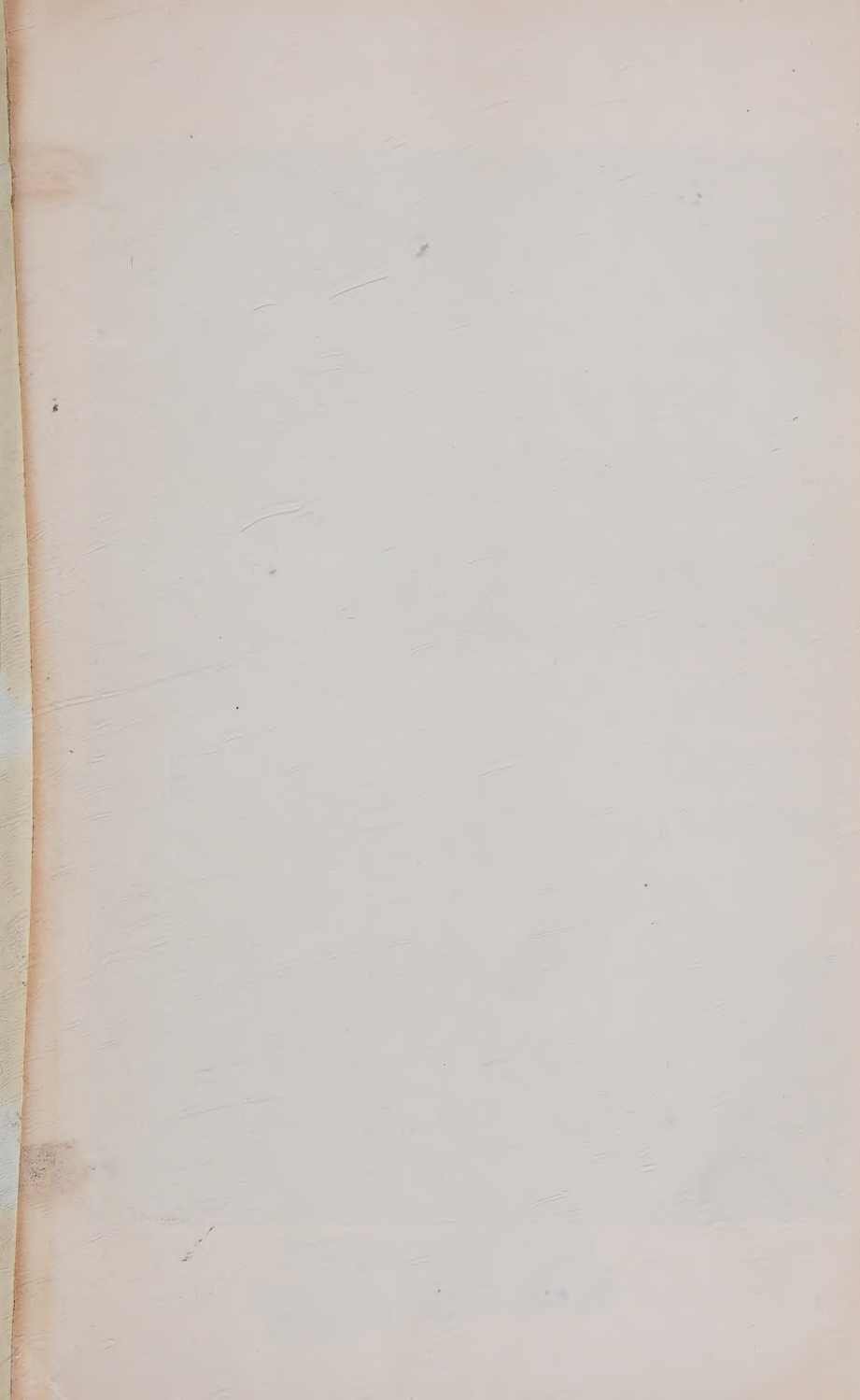


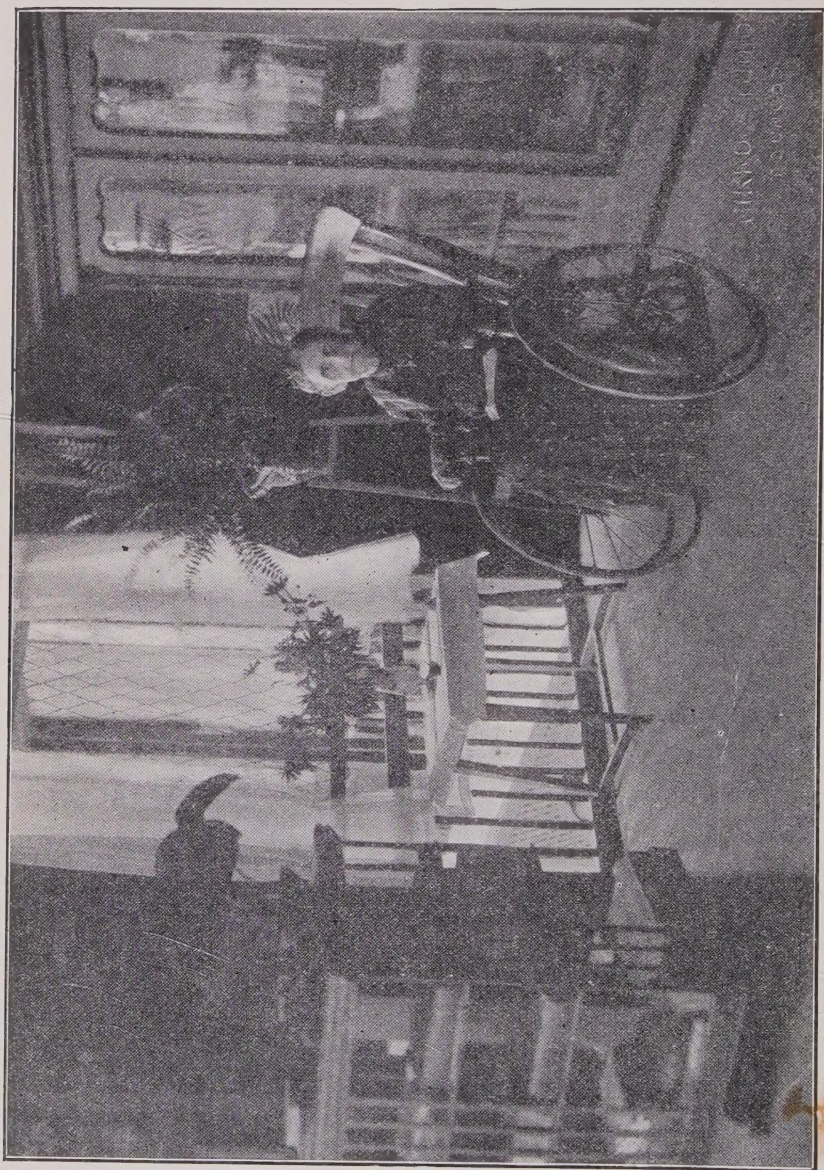
The Evangel in Burma





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Miss Harriet N. Eastman, Our Senior Missionary.

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MISS HARRIET N. EASTMAN.

ARRIVED IN BURMA

1872.

In 1872, God gave Miss Eastman to the Karens of Burma and for more than half a century she has worked untiringly for them. A "Mother in Israel" she has been to thousands; and now in the evening years of her life, when physical activity must be set aside, her keen brain is still at work translating helpful books and leaflets. "Daily Homily," "Daily Strength," and many smaller leaflets, designed to strengthen the Christian Life, have gone and are still going, out of this room to the Press, the work of Miss Eastman's busy pen; to those whose lives touch hers, she is ever "A Tower of Strength."

E. M. H.



THE GREAT COMMISSION.

“All authority has been given to me in heaven and on earth. Go, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit; teaching them to observe every command which I have given you; and lo! I am with you alway, even unto the end of the world.”

—THE COMMAND OF JESUS THE CHRIST.

“There is none other name under heaven given among men, whèreby we must be saved.”

—PETER THE APOSTLE.

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THE EVANGEL IN BURMA

BEING A

Review for the Quarter Century

1900—1925

OF

THE WORK OF

The American Baptist Foreign Mission Society

IN

BURMA

EDITOR

LIZBETH B. HUGHES.

9642
RANGOON

AMERICAN BAPTIST MISSION PRESS
MARSHALL GREEN, SUPT.
1926

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PREFACE.

The Burma Mission has great pleasure in issuing to its friends and supporters this review of what it has attempted in the last twenty-five years. It is the work of many contributors but even then it does not tell the whole story. There are records that cannot be written till the time for harvesting comes. In many places seeds have been sowed and watered but the little blades have not yet appeared. There are discouragements and even failures that are kept in the secret places of every Missionary's heart. There are stories of triumphs too long for these pages. There are the confidences of the secret believers which are not yet ripe to be revealed. If the whole story of the years was told it would take a volume many times larger than this one. The most difficult task that the Editor met was that of reducing long and interesting reports to meet the limits of space. That this brief survey of the oldest of all our Missions may be greatly blessed in increased loyalty to the Cause Christ committed to His Church, is the great desire of those who offer these pages to our Baptist constituency.

Taunggyi, January 1st, 1926.

L. B. H.

FOREWORD.

Burma is a comparatively small province having a little under 14,000,000 inhabitants. India on one side with 350,000,000 and China on the other with 400,000,000 make Burma look like a pigmy between giants. But it makes up in other ways what it lacks in population. It has within its borders, a cosmopolitan collection of people speaking about forty-six different languages; these people are progressive, happy and practically self-governing. Its women are emancipated and have the franchise and are a power to be reckoned with. It has vast resources to bring in wealth, for teak, oil and rice are paying products. It is literate for the East and has a fine system of schools culminating in a University. It has good railway, river and land communications; it knows no droughts nor famines on a large scale and great disasters that take a heavy toll of life are so far unknown. It is not "The land of our dreams," but that it is a goodly land is amply proved by a glance at the statistics of its foreign population.

It is to this fair province that American Baptists have been sent to share in its up-lift. They are not here to take a part directly in its political, commercial or productive life; they do not build its railways or develop its arts and crafts. They do, however, have a share, and a large one, in its education, its social betterment and its religious life. This is accomplished under what we have called "The Evangel in Burma." It was to bring the evangel of Jesus Christ to the dominant race of the land that American Baptists sent their first Ambassador, Adoniram Judson, over a century ago. It has been to reach out and give the same evangel to all races that hundreds more have been sent since Judson's historic landing in 1813. All over Burma the messengers have gone, preaching, teaching, translating, healing. No frontiers are too distant for them to reach, no races too ignorant for their helpful uplift; no language is too difficult for their scholars and no need too insignificant

to employ their time and talent. They have built up a great system of Christian schools and organized churches among all races, have established a Mission Press that broadcasts the printed evangel to the farthest tribes on the farthest borders; they have opened hospitals and dispensaries wherever healing can help both soul and body; they have "turned up the soil" for Christ by starting a training school to pave the way for productive farming as a means of self-support in rural church life. The Mission makes no boast of its accomplishments, but it does emphasize the fact that its ministry is purely that of evangelization in Burma. Those opposed to mission work may question the right of any church to send its ambassadors into a land where old established religions hold sway. The Missionary makes no defence of his high calling; he simply says "It is a Divine Command" and quietly goes on with his work, sometimes persecuted, oft-times discouraged but always ultimately triumphant.

As in mercantile pursuits, so in Mission work, the Mission must observe its periods of "stock taking." For some years annual statements have been issued covering all the activities of the year. It has been deemed wise to go a little further into our "assets and liabilities" as the quarter century draws to a close. A review therefore, of twenty-five years of earnest effort lies before the reader. He is asked to scan carefully each department of the work; to audit our statements and judge for himself if the Mission in Burma is "making good." He is asked to read sympathetically and with a discernment divinely guided, for we have tried to present the work *as it is*. We trust the reading of this survey will fill the home constituency with gratitude for what has been accomplished and a renewal of its determination to make the future more hopeful than the past. We trust that the lives and the means necessary for a still further broadcasting of the evangel in Burma will not be withheld, but that a vision of the Divinest service earth knows anything of will sweep over our beloved Churches and lead them to heights yet unknown. We trust the reading of the survey will encourage the hearts of the toilers on the field and lead them to a still deeper consecration of the lives they placed on God's altar of service in the enthusiasm of days gone by.

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CHAPTER I.

INDIRECT EVANGELIZATION.

THE BURMA BAPTIST MISSIONARY CONFERENCE

1900 to 1925.

BY REV. C. E. CHANEY.

The year 1900 happens to be a most fortunate point from which to begin this review of events leading to the present, for it was in 1900 that the first important step was taken in mission organization looking forward to the gradual transfer of control and direction of the Burma Baptist Mission from the Home to Burma itself. In that year the Reference Committee was organized and began to function. From this vantage point it will be well to pick up the threads of history by a *backward look*.

Part I.

A Review of Spiritual Forces.

1. RETROSPECT FROM 1900.

The suggestion had been made several times before 1887 that the missionaries might profitably hold an annual meeting for inspiration and fellowship in English. But any such suggestion always met with two chief obstacles in the way of arguments. *First*, the missionaries had come to Burma for the sake of the people of Burma and not for their own sake. They had the Convention, held in the vernaculars, and that was sufficient. *Second*, if the missionaries should hold a pre-convention conference of their own in English, the people of Burma would look upon it with suspicion as a place where the missionaries go together to cut and dry all matters before they came up to the Convention.

But it so happened in the year 1887 that the Convention met in Moulmein to which place the transportation facilities were very limited. It resulted in quite a number of missionaries being involuntarily in Moulmein more than the necessary Convention days, and someone suggested that they hold some devotional meetings

together. Their hostesses appointed the leaders, and Dr. W. F. Armstrong made the first address on "The Healing of the Lepers." The time thus spent together proved to be such a "spiritual feast" that it was voted to hold another such gathering the following year just prior to Convention.

Until 1900 these annual meetings were largely devotional and inspirational, but it was impossible to keep mission business from receiving attention, discussion, and action. These little streams of business have grown into the present organized Conference. In 1898 the Conference was definitely organized with officers and a few committees, and with a constitution.

There were other great changes at work which made inevitable the changes out here in our mission organization. The Mission Societies were in the first place undertakings independent of the Denomination. When the Denomination awoke to the necessity of reorganizing itself in order to better fulfil its mission, it took the Mission Societies under its control and made them units of its own organization. This reorganization at home with strong executives as Secretaries made inevitable the reorganization on the field. Dr. Duncan was on his way to the field in 1898 but was taken sick and returned to America. He passed to his reward the day after arriving home. Dr. Barbour took his place as Foreign Secretary, and not long after that Dr. Haggard was appointed Home Secretary following Dr. Mabie's resignation. Dr. Barbour and Dr. Haggard are largely responsible for the foundations of our reorganization on the field.

Naturally there were objections on the field. Missionaries wanted to have their time free from the business problems of administration so as to be freer for the ministry of preaching and teaching. There was also a fear lest certain strong personalities on the field staff should come to domineer and dictate the policies to be followed, which was not desirable. Also there was fear of friction and a decrease of fellowship so essential to co-operation and progress. The past quarter century shows how true it was that missionaries under the added burden of administration would not be able to continue the same amount of field evangelism, but the fear concerning our fellowship has happily been disappointed. So long as Baptist Missions continue in Burma, this quarter century will stand

out as the period of reorganization necessary to larger co-operation and accomplishment.

2. 1900 TO 1925.

We will now take *one brief glance ahead* from the year 1900 before the growth of the conference is outlined. From 1900 to 1914 Burma was satisfied and static under the rule of the British Raj. Missions made great headway and their success was just beginning to arouse the militant forces of younger Burma, which was being forced into a position in which it would either have to surrender to Christ or fight for Buddha. Then, rushing as suddenly and unexpectedly as a cyclone, came the great war of 1914 to 1918. Patriotism and nationalism aroused lethargic Burma into action and demand. A new form of Government came on the scene and already strong currents are hastening on toward Self-Government, and Buddhist Burmans will dominate it. What has the future for us? Conscience Clause and Government Grants to education become vital questions. Our Schools, and Institutions and Evangelistic work are all in the process of readjustment to the new forces which are at liberty.

And looking back over the quarter century of missionary interests, the golden dome of the Judson Centenary looms high in splendor in the central year of 1913, over many other important events before and after,—a prophecy of the future. At that time many leading Baptist men and women made a trip to Burma to attend the celebration, our former Home Secretary, Dr. Mabie, and wife being among the visitors. During the quarter century we have had the pleasure of visits from various representatives of our Boards. Dr. Barbour was here in 1900 and again in 1910 with Dr. Anthony. Dr. and Mrs. Robbins visited us in 1917 and again 1921. From the Woman's Boards, Mrs. Gurley made us a visit in 1908, and Mrs. Safford came with the Judson party in 1913. The following year Mrs. Peabody and Mrs. Montgomery made a tour of the mission fields, visiting Burma briefly. In 1923 the Commission from the Woman's Board, Miss Prescott and Mrs. Goodman, accompanied by Mrs. Strong, made their visit and study of the field. These visits from representatives of the Board have been very beneficial to the work both from the home and foreign points of view. Many others have come unofficially and brought us a blessing as well as carried back to the home land a goodly report and encouragement.

*Part II.**A Review of the history and functions of the Burma Conference.*

Now place in the midst of these many human interests and divine events of the past 25 years, our Burma Baptist Conference growing stronger every year, by virtue of its many tasks. The increased organization is but the girding of itself for victory. The units of the organizations are the weapons of its warfare. Some parts may seem more important than others, but all are necessary even though it be the mere routine drudgery.

1. THE BURMA BAPTIST CONFERENCE.

Born in 1887, Constitution in 1898, Reference Committee 1900.

OUR PRESENT ORGANIZATION.

Officers—President, Vice-President, Secretary, Field Secretary.

Committees:—

1. Minor Committees and Routine work.

- (a) Committee of Arrangements
- (b) Music Committee
- (c) Obituary Committee
- (d) Language Examination Committee
- (e) Press M. S. Committee.

2. Major Committees dealing with new and important problems.

- (a) Reference Committee—chief executive committee
- (b) Woman's Committee—a sub-committee of the Reference Committee.
- (c) Property Committee—care of all property interests
- (d) Evangelistic Committee—on special forms of work
- (e) Education Committee—guarding our interests in education.

3. Boards, etc.

- (a) The Press Advisory Board—for the American Baptist Mission Press
- (b) The Trustees of Judson College—our Baptist College
- (c) The Burma Christian Council Representatives—inter-denominational.

In order to gain a bird's-eye view of the order in which progress has been made, review the most important items of the above in their chronological relations.

- | | |
|----------------------------------|-----------------------------------|
| 1. Conference 1887. | 8. Property Committee 1908. |
| 2. Constitution 1898. | 9. Women on Ref. Com. 1910. |
| 3. Education Commission in 1899. | 10. Evangelistic Com. 1910. |
| 4. Language Exam. Com. 1899. | 11. Burma Christian Council 1914. |
| 5. Reference Com. 1900. | 12. Field Secretary 1918. |
| 6. College Trustees 1902. | 13. Woman's Committee 1920. |
| 7. Press Advisory Com. 1906. | |

If one were to run through the constitutional changes a more detailed review of the interrelation of growth in the various units of the whole work would be more apparent. Four times during the process, the constitution crystallized for a time at least, in a set form, the first in 1898, the second in 1908, the third in 1918, and the last in 1922. At first some of the committees were like sheep without the fold, having a constitution of their own, but at last the final round-up has been made, and all are included in one unified Conference Constitution.

The Conference is the seat of final authority on the field. But between its annual meetings the Committee of Reference is its representative body. At first it was only advisory, but now it has limited executive powers. All other committees which wish to make a recommendation to the Board affecting finance or policy outside of their own prescribed limits may refer the matter to the Board through the Committee of Reference. Of course appeal can be made over the head of the Reference Committee to Conference or to the Board, but such action is very exceptional. But all committees have large and important fields of their own in which to exercise initiative and undertake aggressive work along their own lines unhindered by anyone. There are also *ad hoc* committees appointed for particular tasks which have been as important as the work of the major committees. For example the Committees on Policy and Readjustment, which have been made necessary both by the changing conditions in the country and the financial situation at home.

In this brief review we shall pass by the Minor Committees except to call attention to the fact that the appointment of the Language Committee marks the beginning of regular linguistic requirements made of all new appointees. Before that day, examination requirements were not in force. We will also omit comment on the Boards, etc., for these interests will be dealt with in another section of the Annual, except that we here call attention to the Burma Christian Council. This interdenominational body was created as the result of Dr. Mott's trip through the Orient in 1912. It was organized as the Burma Representative Council of Christian Missions, and its membership was entirely missionary. But in 1923 all the Councils of India were put on a different basis and constitution, requiring that at least half of the membership shall be people of the country. For this reason it was renamed the Burma Christian Council, dropping out the wording which called attention to its foreign and missionary aspect. Now we shall deal very briefly with the history and functions of the Major Committees.

2. THE COMMITTEE OF REFERENCE.

As far back as the Conference of 1893 Dr. Bunker made the suggestion that there be an Advisory Committee appointed for the Conference, but the suggestion was not looked upon with favour. It was not until in response to a letter of Dr. Barbour's dated November 20, 1899, that the suggestion of appointing an Advisory Committee was accepted, and the Committee of Reference was organized under a set of rules or constitution in 1900. It consisted of "nine male men missionaries," which suggests that there was some latent objection to women members at that time, though it should be noted that Dr. Barbour requested that there should be members of the Women's Boards on it. The lady missionaries of the Women's Boards, however, voted it down by 21 to 11. There was also an eligibility clause of ten years' experience on the field, which was later reduced to five years, and at last in 1917 it was entirely eliminated. It was the source of continual objection. At first the eligible list numbered 36, Mr. Bushell received the most votes of any, and Dr. Cushing was the first Chairman with Dr. Cummings as Secretary. Members were elected for three years and then became ineligible for one year, this was later changed to two years. At the time of Dr. Barbour's visit in 1910, two women

members, Miss Alta Ragon and Miss Sutherland, were elected to represent the Eastern and Western Women's Boards. From that time with a membership of 9 men and 2 women, the following changes have been made.

1916—5 men and 2 women
1918—6 " " 3 "
1924—6 " " 4 "

These changes represent adjustments in the Conference Constitution.

The beginnings of initiative and executive powers of the Reference Committee date from the year 1910, before which it had merely advisory power. But that year it was voted that "advanced work of any kind involving appropriations of American money, and once in three years, estimates for all appropriations from America" shall be reviewed by the Reference Committee. In the year 1914 it was also voted to have an enlarged Emergency Fund available for distribution by the Reference Committee in preference to the Mission's accepting appropriations-in-gross. And in 1917 it was voted to accept appropriations-in-gross barring salaries, property needs, etc., and that the appropriations be made by the Reference Committee. In 1922 the whole basis of distribution of appropriations was put on a flat rate for certain lines of work, with a few exceptions receiving special treatment. And now in 1925, there is before us the proposition to greatly enlarge the scope of appropriations-in-gross.

Thus the powers of initiative and action have grown apace on the field until at present the Reference Committee is a real Executive Committee with power. Work formerly done and questions formerly settled at home are now dealt with on the field. In a large range of questions Board action has become largely mere routine. All personal matters concerning the missionary are matters between him and the Board, concerning which the Reference Committee cannot deal except in an advisory capacity, but more and more business matters concerning the work on the field are being decided by the Reference Committee.

3. THE WOMAN'S COMMITTEE.

In 1910 it was stated that formerly the ladies did not wish to serve on the Reference Committee because they knew that they

were not wanted there, but now that their Boards wanted representation on the Reference Committee, they were willing to serve. Representatives were immediately appointed and notice of a change to be made in the Constitution was given, by which members of the Woman's Boards were made eligible to all committees of the Conference on the same basis as members of the General Board. This was merely as members of the Reference Committee.

In 1911, Miss Parrott read a paper on the need of Work for Women and Children. This need became more and more apparent as time passed and in 1917, a committee was appointed to consider the organization of a "Standing Committee on Woman's Work." In 1919, the accepted proposal for a Woman's Committee on Woman's work called for a Committee of five, two members of the Woman's Board, two members of the General Board (all of whom should be elected by Conference) and one of the representatives of the Woman's Board who was on the Reference Committee, to act as Chairman (being appointed by the Reference Committee). In 1920, this was accepted and the Committee began to function. In 1923, an amendment was proposed and went into effect, that the Woman's Committee should be composed of the women members of the Reference Committee. The number of women representatives on the Reference Committee was increased by the addition of another representative of the Woman's Board, making three from the Woman's Board and one from the General Board.

This Woman's Committee acts as a sub-committee of the Reference Committee to review all interests of the Woman's Board and advise the Reference Committee with regard to most of the items of the Woman's Board which come up for advice or action. But it has practically ceased to undertake the work suggested in the original proposal for a Woman's Committee, namely, to study and initiate needed lines of work for women and children in Burma. This is to be regretted because there is a field of large need and possibilities along this special line.

4. THE PROPERTY COMMITTEE.

In 1906, the Board requested the Conference to appoint a Property Committee. A Committee was appointed to investigate the matter and report to Conference. In 1907, the Committee report was laid on the table, it being considered that the local and temporal

property committee appointed to deal with these interests when occasion arose was sufficient. Some other Missions had appointed property committees and reported to Burma that things were in a state of flux and ferment. Therefore Burma did not consider that the time was ripe for such a Committee. In 1908, the Board appointed certain missionaries on the field to act as a Property Committee. Therefore in the Conference of 1908 a committee was appointed to write a protest to the Board against their action of going over the head of the Conference in this matter. Also that year the Committee Report on the Property Committee was laid on the table. In 1909, there is but one casual reference to the Property Committee, but in 1910, with becoming humility and grace, the Conference passed a resolution recognizing the usefulness of the Property Committee and voted to elect the members in the future, rather than to have them appointed by the Board. A committee was appointed to work out a plan for a Burma Property Committee. This resulted in a committee of five men and two women to begin with, but these numbers have changed and at present there are two men and one woman plus the Mission Attorney and Field Secretary ex-officio. This Committee is now appointed by the Reference Committee. Almost from the beginning there have been discussions and votes concerning the need of a trained Mission Builder. But that is one of many needs which still remains to be met.

When one considers the immensity of the property interests in Burma mounting up into the thousands of lacs of rupees, something of the importance and responsibility of the Committee is apparent. All building plans and estimates, compound plans, title deeds, purchases and sales, etc., are referred to the Property Committee for review and advice. Just at present the Committee is co-operating with the Mission Treasurer and Field Secretary in the collection of a mass of details concerning land and buildings together with maps, plans and pictures, to be forwarded to the Board as requested by them. These compounds, buildings, etc., are the material outposts and means through which channel the mighty Spirit of Christ is striving to meet the spiritual needs of Burma to-day.

5. THE EVANGELISTIC COMMITTEE.

This Committee grew out of a suggestion proposed in the Conference with Dr. Barbour in 1910. There was a committee of five

(which consisted of Dr. Tilbe, Dr. Kelly, Dr. Henderson, Dr. McCurdy and Mrs. Harris) appointed to work on "special lines of evangelistic work." One of the first lines of work taken up was the appointment of Mr. Bulkley as a sort of General Missionary to the Karens. He remained in this work until his death in 1915. The committee met a real need and developed various lines of work. In 1913, Mr. and Mrs. Hascall were called as General Missionaries to the Burmans, though they also did much work among the Karens. In 1917, the Hascalls retired from Mission service. All efforts to secure someone to take up the line of work they had carried were fruitless. But Conference instructed the Evangelistic Committee "to undertake an aggressive campaign of evangelism throughout the Province." Also the whole mission was exhorted to co-operate with them. At this time there were large special efforts being made throughout India. Mr. Marshall who had been in touch with this work read a stirring paper before the Conference in 1917.

The Committee made a most thorough study of all our various lines of work and preserved them in charts and statistics which made a deep and encouraging effect when later reported to the Conference. A Pre-convention city-wide evangelistic campaign was held in Mandalay in 1920, with stirring effect. Annual Evangelistic Campaigns were started among our large station schools, the evangelists being teachers from other station schools. This work is still going strong. Teachers and others were enlisted in jungle evangelisms during their long vacation. The spiritual returns of these special efforts are partially and permanently recorded in the Annual Reports. In 1921, Dr. and Mrs. Thomas on return to Burma were appointed to take up the work of general evangelists laid down by Mr. and Mrs. Hascall in 1917. This appointment was especially felicitous on account of Dr. Thomas' abounding evangelistic enthusiasm and his equal facility in the use of the Burmese and Karen languages, thus fitting him to work among all races equally well and among whom he was so dearly loved.

In general, the work of the Evangelistic Committee is to take the initiative and plan special forms of evangelistic work for those larger fields of possibility which are open only to a larger co-operation and effort than the Station missionary alone can undertake, or which lie outside of his field of work entirely. Also it is the work of the Committee to bring to the Conference reports, papers, plans,

etc., which will keep the great central purpose of evangelism constantly before us in a soul-stirring way. Times and conditions constantly change and there is perennial need of discovering new points of attack and interest for the "unchanged good news of the gospel." Interest tends to ebb and flow, and we are either on the crest of an on-moving wave or in the trough of a spent one, which condition calls for renewed prayer, plans and effort.

6. THE EDUCATION COMMITTEE.

Christian education is the twin sister of evangelism and on the Mission field is always co-partner in our great central undertaking. From the earliest history of our mission, education has been one of the fruitful methods of evangelism. Therefore from the beginning of the Conference *ad hoc* committees and reports have been common. This has been necessary often-times because of our work with Government in the field of Education. The Commission from the Home Board of 1854, by mistaken judgment, did us much harm in educational matters. It is a strange co-incident that this unwise and educationally ruinous mission policy should have followed right on the heels of the broad and wise declaration of Queen Victoria in 1852, concerning the British Government Educational Policy for India which still holds good. A paper by Mr. Rose, in 1888, calls attention to it and the needs of the mission at that time. Another paper by Dr. Cushing calls attention especially to the need of higher education, which at that time we were not prepared to give. For a review of this line see the College report. In 1898, a letter from the Woman's Board seeking more information on educational matters shows a quickened interest in this subject. The Conference stressed the need of more specially trained lady workers for school work, and in 1899, a Commission on Education was appointed from which time almost without break there has been a Conference committee. This was reinforced by the request of the Board for such a commission in 1905. In 1918, native members were co-opted on the committee and ever since then the committee has had native members. I believe this is the first permanent mission committee to have native members on it. In recent years the committee has dealt with many intricate and delicate problems, to which the abundance of records bears eloquent testimony. The

activity and importance of their work is patent, especially in these times of educational and political transition.

With this unprecedented expansion of educational opportunities keeping pace with the demand for more and more education on the part of the people, especially through this period of re-organization of Government and of the Education Department in particular, and at a time when nationalist ambitions and the Buddhist religion are more and more dominating the whole situation, the Education Committee becomes one of the most important Committees in the Conference. Just to review the list of vernacular schools with 19,854 pupils, the A.-V. Middle Schools with 12,655 pupils, the nineteen High Schools with 1,050 students, and the College with 300 students, will suggest to the reader the responsibility which centers here and the wisdom it takes to advise wisely, not only in the technical matters of education, but also in the more delicate matters concerning our relations to Government. The matters of Conscience Clauses and Government grants, never remain settled, but come up periodically for discussion. An Education Committee is more essential to-day than ever before, and it has rendered conspicuous service in the past few years. Educational objectives and policies have frequently to be restated in the light of new situations.

7. THE FIELD SECRETARY.

A Baptist Bishop, or a Servant, that is the question? There is no doubt as to the answer. As far back as 1895 the Conference appointed its Secretary, Mr. Seagrave, and invested him with "full power" to act in all Conference matters requiring decision before the next Conference. At that time there was no Executive Committee of any kind. Mr. Seagrave doubtless came the nearest to holding the prerogatives of a Bishop of any man in the Mission. The present Field Secretary is an executive officer to see that the will of the Conference and of the Committee of Reference is carried out. The Secretary can advise but has no authority to decide matters or dictate policies.

For several years before Dr. Barbour's visit in 1910, the idea of "The General Missionary," a sort of Home Secretary resident on the field, was under discussion. It aroused the strongest opposition on the field, and by the time Dr. Barbour arrived, he announced that the "General Missionary" idea was dead, but it was hoped that

some other provision would be made by which to meet the needs which had given birth to the idea of a general missionary. Some suggestions were made along the line of a Field Secretary, but none were followed out. It was not till 1918, that the idea bore fruit and Mr. Wiatt, who was about to return from furlough, was elected to the office with instructions that he should not take over until some one was secured to relieve him from the work of the Seminary. He was again elected in 1919, and actually took over the office in February, 1920, in which capacity he served with marked success and acceptability until he went on furlough in December, 1924. The Conference as a mark of confidence elected him to the office in 1924, so that he might represent us as Field Secretary while at home, and instructed the Reference Committee to appoint some one as Officiating Field Secretary in his place. The Reference Committee appointed Mr. Chaney.

It was understood that the Field Secretary was to make visitation on the field and the study of mission problems first hand, one of his major tasks. But the large amount of work connected with his position as ex-officio member of all Conference Committees and Executive to carry out all the instructions, correspondence, etc., as well as the organization of the Office as a Mission Headquarters, made it impossible to do much visitation at first. In January, 1921, Miss Bonney, trained and skilled in office work and with the same missionary purpose as others, came to our assistance. With her efficient aid the office has been put into good working order and the Field Secretary was freed for more visitation of Stations. During this first term he visited every station we have except Mong Nai and wrote up a brief record concerning most of them. His local activities in Rangoon are too numerous to mention and many of them are of great importance. In him the people of the Country and Government see at least an Executive of the Mission, and know to whom address their communications.

In the year 1920-21, the present Mission Headquarters was built beside the Guest House in Rangoon. The ground floor is given to office rooms and one large room for the use of the Conference Committees. The second floor is used as the residence of the Field Secretary. Because of the concentration of mission business in the offices and the accumulation of various records in the files, as well as the regular gathering of various committees in this building, it may be called "Our Headquarters."

CLOSING STATEMENT.

To one looking back over these twenty-five years there comes a feeling that much water has passed under the bridge since 1900 and that much grist has been ground in the process. There is a deep sense of loss as we think of the many who have crossed over. But deeper than all is a consciousness that God has been with us all the way and that Jesus Christ is dearer to Burma than ever before. On every hand are the evidences of victory and progress which encourage us, so many of which have been wrought out in trial and sacrifice and drudgery which His love alone has made enduring.

And as we look back over the various Conferences which have been held this review calls to mind how "the storm center of discussion" has passed from one burning question of the hour to another and each one vital, because related to the King's business. It has swept from education one year to evangelism another, on to matters of constitution for future guidance, over to vexed questions of Church and State, back to constitution making, on to mission policy, or again to educational objectives, even the distasteful topic of salary, the General Missionary, Field Secretary, Surveys, Evangelistic campaigns, Readjustment to cut of appropriations, etc., *ad infinitum*.

In the separate reports of this booklet you will read of the personal and local labours in various stations, schools and fields; a brief outline of the history of the Kingdom in an Institution, A School, A Field. But in this review of the Conference we have the history of larger co-operative work of all the various units of this big mission merged into one united, harmonious, progressive effort under the leadership of our God and of His Christ.

Respectfully submitted,

C. E. CHANEY,
Off'g. Field Secretary.

CONSTITUTIONAL REFORMS AND MISSION POLICIES.

BY REV. C. E. VAN HORN, PH. D.

On May 1st, 1897, Burma became a Lieutenant-Governorship with Sir Frederic Fryer as its first Lieutenant-Governor. Before that date Burma was a "non-regulation" province. An essential

element in the change of constitution was the creation of a Legislative Council. As first constituted it consisted of nine members, four of whom were officials. In 1909, the membership of the Council was increased to seventeen and in 1915 to nineteen. But as late as 1916, the only *elected* members of the Council were two Europeans (representing the Burma Chamber of Commerce and the Rangoon Trades Association.) The sole representatives of the indigenous races were two Burmans, one Karen, and one Shan Chief. In 1916, the Lieutenant-Governor, Sir Harcourt Butler, set up his Committee to enquire into the reform of the Legislative Council. And the next year heard one of the most momentous announcements ever made in India's history. On August 20, 1917, the Secretary of State for India made the following announcement in the House of Commons:—

“The policy of His Majesty's Government, with which the Government of India are in complete accord, is that of increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions with a view to the progressive realization of responsible government in India as an integral part of the British Empire. They have decided that substantial steps in this direction should be taken as soon as possible..... His Majesty's Government have accordingly decided, with His Majesty's approval, that I should accept the Viceroy's invitation to proceed to India to discuss these matters with the Viceroy and Government of India.”

This announcement marked a new era in the history of the Indian Empire. This was just as true of Burma as of the other provinces of India. Prior to August, 1917, political consciousness was practically non-existent, and the number of people who took any large interest in politics was very small. Proof of this is that when Sir Harcourt Butler asked the Burman Associations for an expression of opinion on the extension of the electoral principle they said that there was practically no desire among the Burmans for such extension. But after August, 1917, there was a great awakening in Burma. Evidence of this is to be found in the fact that during Mr. Montagu's visit to India a deputation from Burma waited upon the Secretary of State for India, and for the first time put forward a demand for some more popular form of Government for Burma.

The announcement of August 20, 1917, was followed in due time by the report on constitutional reforms prepared by the Right Honourable Mr. E. S. Montagu, Secretary of State for India, and His Excellency Lord Chelmsford. This report was published on April 22, 1918. But the authors of this report did not include Burma in their scheme. Their reason was that Burma is not India. I will quote their own words: "Its people belong to another race in another stage of political development, and its problems are altogether different We therefore set aside the problem of Burma's political evolution for separate and future consideration."

On the publication of this report the Lieutenant-Governor of Burma took steps by means of informal conferences to ascertain the views held in Burma on the subject of Constitutional Reform. Subsequently, on December 17, 1918, he published for criticism and discussion a tentative scheme of reforms. In June of the following year, after full consideration of the opinions the published scheme had elicited, the Lieutenant-Governor submitted to the Government of India his formal proposals for a new constitution. These proposals included a wide extension of local self-Government by providing for the creation of Circle Boards and District Councils, and for the extension of the electoral principle to all Municipalities. But Burmese political associations condemned Sir Reginald Craddock's scheme as wholly insufficient to satisfy the legitimate aspirations of the Burmese people. As a result, about the time his proposals for reform were presented to the Government of India, the first Burmese deputation was sent to England (July, 1919) to plead the cause of Burma before the Secretary of State, asking for more liberal treatment on lines proposed by the General Council of Young Men's Buddhist and Allied Associations. Subsequently at a public meeting held in Jubilee Hall, Rangoon, Burma, on August 17, 1919, a resolution was passed supporting the deputation and urging the inclusion of Burma in the Government of India Bill—in other words a request for Dyarchy.

After prolonged consideration the Government of India rejected Sir Reginald Craddock's scheme and a new one was drawn up March 25, 1920, which the Lieutenant-Governor consented to accept in place of his own. This scheme was a distinct advance on the one originally proposed, but it failed again to satisfy the aspirations of the political parties in Burma. Accordingly a second

deputation was sent to England in May, 1920. This deputation again demanded for Burma the system of Dyarchy which had been introduced in India. And it is important to note, as we shall see, that the exact measure of reform demanded was at length introduced. But when actually granted the very political parties in Burma that asked for it decided to decline it, and became non-cooperators.

The Secretary of State for India was unable to accept the scheme of Reform Government for Burma submitted by the Government of India and finally decided on the application of the Government of India Act to Burma. In doing so he reserved for an open enquiry by a Special Committee in Burma (a) the franchise and constitution, (b) the subject to be transferred for administration by Ministers, (c) modifications of rules framed for India under the Act to make them suitable for Burma. Accordingly a Notification appeared on October 7, 1921, constituting Burma a Governor's Province, and the Special Committee referred to above was appointed to advise in the application to Burma of the provisions of the Government of India Act relating to Governor's Provinces.

The present plan of Government for Burma is as follows. The village headman remains as heretofore, being appointed by the Deputy Commissioner for life or good behaviour. Next come Circle Boards for villages formed into groups or circles. These Boards supervise bazaars, ferries and other local works and services in the areas over which they have jurisdiction. The District Councils administer local affairs in the next larger units into which Burma is divided, namely, districts. Each district council consists of members elected, one from each circle board in the district, and one from each municipal area in the district. The duties of the district councils are purely rural. Last of all we come to the Burma Legislative Council. It is made up of twenty-five *ex-officio* and nominated members and seventy-nine elected members part rural, part urban and part representing special interests. The Executive Branch consists of a Governor in Council, the Executive Council consisting of certain official members and the Burmese ministers. The latter must be selected from the elected members of the Legislative Council and when they fail in re-election they cease to be ministers.

The political awakening of Burma is not only a fact of profound significance, but it has come about with astonishing

rapidity. A great factor in the ripening of Burmese political opinion has been the constitutional progress of India. The politically-minded Burman while loth to accept any Indian model watched the inception of Indian Reforms with a pardonable jealousy; and when he beheld from afar the inauguration of the new Legislatures in many places in India during February, 1921, by His Royal Highness the Duke of Connaught, his national pride suffered a shock at the exclusion of his own Province. The relative merits of Home Rule and Dyarchy have been discussed in a manner which shows an ever spreading interest in politics, but also in a manner suggesting that in general the politically-minded Burman regards the latter as the enemy of the former, and has not been able fully to understand either the principle of Dyarchy or its actual operation in India.

As we attempt to survey the political situation in Burma during recent years two sets of facts should be kept in mind. In the first place Burma has not yet undergone the same amount of training in public affairs as have many parts of India. The incorporation of Upper Burma into the British Empire is of comparatively recent date. Secondary and higher education have not therefore in Burma the same long history of growth that many Indian provinces can boast. In consequence the number of Burmans possessed of advanced English education is relatively small.

On the other hand Burma is endowed with many advantages that favour development along democratic lines. Thus there is an entire absence of caste. Indeed no marked cleavages of social distinction or occupation exist. The man of humble birth in Burma has always been able to rise as high as his ability and education might carry him. The emancipated condition of woman in Burma conspicuously distinguishes Burma from India and although secondary and higher education may be backward, nowhere in India has primary education reached so advanced a stage of development. The average standard of living and of comfort is decidedly higher in Burma than in India; and among the indigenous races the extremes of both wealth and poverty are far less marked than in any Indian province. Last of all Burma possesses a ready-made electoral register for rural tracts in the annual rolls which are prepared in every village for the assessment of capitation-tax and *thathameda*. These are some of the features of the social system of

Burma which mark it out as a promising soil for the growth of democratic institutions.

The growth toward fuller political self-consciousness in Burma begun in 1917 is still going on. At the present time there are two main political parties, or perhaps classes of political parties; one willing to co-operate with Government in working out Constitutional reforms, the other in the main committed to Home Rule and until recently largely non-co-operationist in its attitude toward Government. The first or "Council Entry" party has come more and more to share the views of Government. Their political attitude and views are largely those of the late Surendranath Banerjee. The latter or "Home Rule" party are opposed to Dyarchy. They are now changing their line of attack from non-co-operation to that of active opposition from within. They now plan to take part in elections and will endeavour to destroy Dyarchy from within the Legislative Council. Their political attitude and philosophy are similar to those advocated by Mr. C. R. Das.

What are some of the effects of this political awakening in Burma? In the first place the awakening is not merely political. It is affecting other sides of life in Burma. For instance, in spite of himself the Burman is losing his old prejudices. In spite of himself his old opposition to things foreign is slowly disappearing. In other words the political changes going on in Burma are producing other changes. The entrance of the Buddhist monks or Hpogyis into political life is destroying their ancient prestige with the people. In the second place there is slowly growing up a sense of responsibility, and with it a sense of the need for responsible leadership. The disadvantages of the Burman's lack of positive convictions, of positive beliefs, religious and otherwise, is becoming apparent. As a result the people are turning more and more to men of learning, men possessing positive convictions, for leadership. The day for men of power in public affairs and in constructive thinking is coming. Indeed it is here now! The need for men of experience and of vision is growing. What a great day for the Christian Church in Burma! What a great day for the Christian Missionary in Burma! As time goes on the spread of Christianity among the Burmans is going to be easier. Its positive spirit and message in religious, moral, social, and political life are just the spirit and message needed at the present hour, and that need is going to grow

as the days go by. Christianity's brightest days in Burma are ahead.

This does not mean that the days ahead are going to be free from difficulties. Far from it; but the possibilities for service and guidance and spiritual inspiration that fill the present and the future should more than prepare us to meet the coming difficulties. The most immediate of these difficulties that our Mission has been called upon to meet have arisen in connection with our schools. The issue of the conscience-clause is before us. This is an issue that must be met by a sympathetic understanding of the views of the Educational authorities and in a way that will conserve the evangelistic effectiveness of our schools. This issue has been forced upon us by the awakening nationalism of the province. Concerning this issue the Mission must construct a policy.

As to our evangelistic work the new awakening in Burma has re-acted differently in different sections of the province. In some places street preaching has had to be discontinued for a time. On the other hand in some places willingness to listen to the message has been increased. The Buddhist element in our schools has perhaps been made more hostile by the political awakening. Boycotts and strikes have occurred to some extent.

In educational matters the awakening of the Burmese people first expressed itself in certain quarters in movements to discard or at least to denounce Western education as enslaving. A movement to establish National schools became widespread. And the avowed object was to give a superior type of education. Disillusionment has followed the movement. Its leaders are learning by experience that educating the masses is a difficult process. As a result a new appreciation of our Mission schools is developing in nationalistic circles.

Because the Burmese people have been given a part in administrative affairs, they have been compelled to face facts as never before. For instance the people are beginning to realize the seriousness of crime and to appreciate the difficulties in the way of its suppression. They are beginning to realize that possession of administrative power in itself solves very few problems. Brought face to face with actual governmental responsibility they are discovering the inadequacy of mere human power and plans and governmental measures. Here and there arise signs that some are

beginning to realize the need of sources of power beyond mere human sources, of exercising faith in anything that promises spiritual strength. What a great opportunity for Christianity!

One of the most serious aspects of the political situation in Burma may best be presented in the words of His Excellency the Governor Sir Harcourt Butler: "No member of the legislature has addressed his electors on the problems of the day, and but few have attempted to establish between themselves and their constituents that relation which exists in countries where parliamentary institutions flourish. There has been valuable training of the members of the legislature, but the electorate as a whole stands much where it did before the introduction of the reforms." The political education of the electorate along democratic lines is a need in Burma to-day. Jesus Christ is the way and only way to democracy. In other words one of the by-products of Christianity in any land is an enlightened and stalwart citizenship. As representatives of a non-British Mission we are pledged to abstain from political activity; yet we have a relation to politics. Enjoying the gracious hospitality of the British Empire, we all desire to co-operate most loyally in the spirit and plans of the Empire. As lovers of democracy what a splendid field opens before us for wise influence in the growth of democracy! Our Christian Church members, the pupils in our schools, and our Christian and non-Christian friends furnish us with scores of opportunities to assist in the evolution of democratic institutions. May we all be given wisdom from on high to act in these times worthy of our high calling as builders of the kingdom of God in Burma.

CHAPTER II.

EVANGELIZING THROUGH STATION ACTIVITIES.

THE MISSION TO THE BURMANS.

Eighteen stations, nine without a Mission family, one under the Burma Convention, fifty-seven Churches, ninety-seven Preachers. Baptized during year ending October, 1924, 415. Total Church membership, 5,028.

The Burmans constitute about three-fourths of the total population of Burma. The Mission to the Burmans is the oldest of all our work, having been begun in 1813 by Dr. Judson. It may seem discouraging that to-day there are but fifty-seven Churches with a membership of only 5,028, probably nearing 6,000 if the figures for the last Convention year were available. The harvest from the long years of sowing is small, but there are reasons for it and there are aspects of the case that are truly encouraging.

The Burmans are Buddhists, a people satisfied with their ancestral religion and seldom of themselves inquiring into any other. They have nothing to gain politically or socially by accepting Christianity and "gain" enters largely into every phase of Burman life. There is a great army of the very holy priesthood to be housed and clothed and fed. This keeps an avenue open daily for the practice of the main tenets of their religion. About two decades ago a Y. M. B. A. was formed patterned after the Y. M. C. A. to foster the growth of Buddhism and make deflection from the national faith a very uncomfortable proceeding.

But in spite of all this the Missionary reports for the quarter century show that to-day the Gospel has good hearing all over the province among the common people. There is a willingness to read Christian literature and there are many believers not yet ready to profess Christ openly. In our Mission schools there are hundreds who would be baptized if parental consent could be obtained. The last few years show a good gain in converts over previous years.

The Burman stations have suffered more than others in the past twenty-five years from lack of a resident Missionary family. It is impossible to reap a harvest if seed is not sowed. Read the heading



Field Secretary's House, Rangoon.

Chapel, Thayeze Mission
Residence and School, Burr

Bazaar Preaching, Yindaw, Meiktila Field.

An Idol-making House, Mandalay.

Baptism in the Lake,



w, North Mandalay.

Burmese Church, Bassein.

laese Mission, Bassein.

iating Class, 1925, Burmese Women's Bible School, Insein.

Meiktila.

Jungling, Rangoon Burman Field.

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to this section and see the large percentage of stations without a man on the field to organize, tour and push the work. Never will we have an ingathering from the Burmans till there is a mighty effort launched to reach them. Death has taken a heavy toll from the Burman Mission and some of the senior workers have either retired or given their time to literary work. New men are not taking their places. In personnel the Burman Mission is not holding its own. If mills are closed down products cannot be listed for the markets. Let the force in the Burman field be trebled and results will surely follow.

RANGOON.

Miss Teele's report.

“Work in the Rangoon Field began with Dr. Judson and is thus the oldest of all our mission work. But the work has not for many years been carried on consecutively by one missionary family. Very few families have stayed for over one term of service and many have stayed only two or three years. The Burmese people are very hard to really know at best and it takes a missionary a number of years to gain their confidence. When we look around and see other stations under one missionary for twenty, thirty, or even forty years, and witness the results they have attained, we cannot help but regret that this most vital station in the heart of a tremendous Burmese Buddhist population should have had so many changes and such long periods without anyone. We cannot hope to reap what we have not sown.

The Women's work has been continuous ever since its beginning in 1903, and Miss Frederickson was permitted to spend her last fifteen years of life in service for the women of this district. We who follow her are indeed grateful for the strong foundations which she has laid. Immediately after her death Miss Phillips arrived from America and spent her whole time in Evangelistic work.

At the present time the Field work of both Boards and also the boys' school of over three hundred pupils is being carried on by one lady missionary.

In this district there were eight churches twenty-five years ago and there are but eight now. One of our most difficult problems is to keep these little churches alive. When we convert a Burman

we put into his heart the desire for something better, if not for himself, for his children. He desires to see them educated and must send them to our centrally located schools for want of local schools. They seldom if ever return to live in their villages. They are not lost to Christianity, usually they become the backbone of our city work, but they are lost to their villages, for there is nothing there to hold them. Without the young people the churches have a hard time to exist, especially as the older members die off.

Lanmadaw Church is the largest, located in the heart of Rangoon on the same spot where Judson put his first little church. It is entirely independent, the missionaries help only as requested. The other churches are small in numbers but five of the remaining seven are growing steadily and prospects are most hopeful. One of the churches, Kemmendine, is purely a school church, ministering to the Kemmendine Girls' School.

The rainy season is spent in the city working among the women. We have four Bible women of our own at present, two of whom are well over sixty years old, one over seventy. These three older ones have spent many years in Christian work. Kemmendine Sunday-School supports another young woman under our care. It would be hard to find a more faithful or loyal group of workers than these women.

When Miss Fredrickson came into the work in 1903 there was no organized work among women, but in 1906 she started a Woman's Society, meeting every Wednesday for prayer and Bible study. This has had far-reaching results. It has been instrumental all these years in teaching the women, many of whom cannot read or write, to know their Bibles and to be regular in attendance. The weekly meetings are composed of mothers, mostly, who lead the meetings themselves. The women give through their local Society well over 1000 rupees a year and are increasing it every year.

The cold season we spend in the jungle touring, making headquarters, if possible, at a village where we have Christians. We branch out from there and try to reach as many Buddhist villages as possible. Our most effective agency is the lives of the Christians. The tide of Buddhism plus Nationalism is running very strong at present but that its force is weakening in many places seems to be evident.

EDUCATIONAL. The A. B. M. Mixed school in the Lanmadaw

Quarter is an increasingly useful school with an enrollment of 308. It is at present self-supporting and the Head Master has been in charge throughout the entire 25 years. It has had many changes in Superintendents and each has added to the buildings and equipment and made changes in policy that have added to the efficiency of the work from year to year. The most urgent need now is for a new building and Mr. Josif, now on furlough, hopes to collect funds in America for the buildings planned for. He will have charge of the Rangoon field on his return. This school maintains a Sunday School that has an attendance equal to that of the day school.

PEGU.

Mr. and Mrs. Parish on furlough. Miss Parish Reports.

The year 1900 marked the close of the first quarter century of work in Pegu, during which time a church was organized, two Vernacular schools established and two small school-buildings erected. 1900 was the last of the sixteen years Miss Payne spent on the Pegu field. In 1901, Miss Bunn came to relieve Miss Payne a year, during which time Miss McAllister had charge of the Mission. Upon her return Miss Bunn spent another three years here, passing the work on to Mr. and Mrs. Parish in 1907. Their work has been continuous, except for two regular furloughs. Miss Mary L. Parish came to Pegu in May, 1918, and took charge of the two schools, now both Anglo-Vernacular. The development of the Pegu field has been steady. In 1907, Miss Bunn had one preacher and one Bible woman. Now there are four preachers and two Bible women; instead of one church there are six, of which three are Burman, two Chin and one Taungthu, but all as a result of the Pegu Burman work in the district. The total church membership has increased from 35 or 40 to about three times that number. In Pegu town and near-by villages the Sunday Schools have increased from two to four; there is a Women's meeting every Saturday; and a good, healthy Christian Endeavour takes care of the young people. The little school building and chapel built in 1886, which served, at first, also, for Miss Payne's home, has been enlarged once or twice, and within the next few months is to give place to a larger Girls' School building. We hope to have a new much-needed Boys' School. The Pegu town church has supported its own pastor, almost entirely, for a number of years. The present pastor, though

still unordained, receives Rs. 50 per month, over Rs. 40 of which is from the church.

This year Rs. 112 has been given to the Convention and Rs. 40 to the Association. A monthly contribution of about Rs. 23, mostly from the school teachers, is sent to the orphanage.

The record of baptisms for the 25 years is not complete, as there seems to have been no record kept before 1907, and even since then we have only the record of those baptized by M. C. Parish himself, plus those of the year and a half since he has been on furlough. Those total 228. Others were baptized by the pastors here and would without doubt raise the number to 250 or more.

PROME.

Rev. E. B. Roach reports:

(1). EVANGELISTIC:—

In the Prome District we have but three Burmese churches, all of which were organized previous to 1900. In three different villages we have groups large enough to warrant the organization of separate churches, but they have not as yet reached the point where they feel they can support pastors, nor in fact provide any material part of the necessary expenses of a separate church. The mission has not been able to support pastors for them, hence the disciples have their membership in the Prome Church.

The Prome Church is the only one of the three that is self-supporting. Its growth in numbers is mostly due to the fact that those baptized in the jungles in this part of the District have their membership here.

Our promising young people who should become the real strength of the churches usually go to Rangoon or Moulmein to complete their education. They also usually secure positions of one kind or another, and in this way are prevented from returning to their home churches.

Of our older members not many are left of those who were the leaders 25 years ago. Some of the new converts have held out for but a short time and have gone back to their old ways. Our net gains therefore have not been so large as we wish they were. The

largest number of baptisms for any single year was 100. The average number has not been far from thirty.

The field is large—nearly 3000 square miles—and has a population of nearly 400,000. This does not take into account the much larger territory to the North—three districts with over three quarters of a million Burmans, with perhaps a half dozen people who are engaged in work for the Burmans.

The opportunities are many. The Burman is conservative, and hard to move. But he is thinking as never before, and he seems to be less inaccessible as the years go by. A brighter day is coming. "In due season we shall reap if we faint not."

(2). EDUCATIONÁL:—

(The report of the Girls' High School will be found under the head of Girls' Schools.—*Ed.*)

Outside of the larger towns education may be said to be in a very backward condition. This is due partly at least to the fact that the people are so far from being well-to-do, and have difficulty in securing the necessities of life. An education does not seem to be classed among the necessities. At present we have two jungle schools, and a third vernacular school in Pougde, which has never been largely attended. We have a very small Christian community there, and the Buddhists do not yet take kindly to the notion of sending their children to a Christian school. The mission has never been in a position to entirely finance village schools, even if such a course were desirable. Still, if we had more funds they could be advantageously used in a number of strategic places.

MEIKTILA.

Rev. Dudley reports:

The Mission is but ten years older than a quarter century. It was founded in 1890, the beautiful site of eleven acres acquired in 1891, the comfortable mission house (cost Rs. 11,000) built in 1892, a temporary school building erected in 1908 and in 1913 the splendid new brick and tile-roofed building costing Rs. 22,500 was dedicated by a service at which a small section of the Judson Centennial party was present, the late Rev. F. W. Sweet, as the representative of the man whose timely help made the building possible, Mr. F. P. Beaver of Dayton, Ohio, preaching the dedicatory sermon.

The School.

The school grew very slowly till the arrival of the second Mrs. Packer in 1905. It had a sixth Standard in 1907 when the Packers went to America. The Dudleys came to Meiktila from Myingyan that year, holding both stations 18 months. On the return of Mrs. Dudley from America in 1915, the school was raised through her efforts for a brief two years to High School. The school reached its largest enrollment during the last three years, now being 212 with eleven teachers.

Evangelistic Work.

The situation of Meiktila town and district is strategic. Motor roads running east and west and north and south, from the Irrawaddi to Kengtung and from Rangoon to Mandalay cross in Meiktila town while the railway lines in the same directions cross at Thazi. Add to this a great five-day bazaar, the lakeside bazaar at Meiktila with five very important bazaars in the district around, and 25 smaller ones scattered over the district and you have ideal conditions for preaching. This was first done by cart, at two miles an hour. In 1911, the buckboard arrived, quadrupling our speed. In 1922 came the Ford, tripling the speed of the ponies, and with 150 miles of metal road in the district and many other miles travelable by car, we know our district as never before. There really should be two missionaries at Meiktila, one for Evangelistic work and the other for the schools.

Noted Workers.

Saya Po Lu, son and son-in-law of the first two Christians of the district, began his work as teacher about 1900. He is now pastor of the Thazi Church and head-master of the Middle school there. He is well-known as a level-headed and capable man.

Saya Ba Myint, baptized in 1913, is one of the best personal workers the missionary has known in any land. Though very young, he is to be president of the next meeting of Aungbingle Association.

Mah Pah is niece of the great Pagoda Builder of Meiktila. A neighbor said of her, on the birth of her last child: "Every child means another Christian in Meiktila Church."

The largest number of baptisms occurred last year when 86 were baptized. There are now about 100 Christians at Meiktila. In July, 1925, the Thazi Church was organized with 30 members.

HENZADA.

Dr. Cummings reports about this field, which is an example of a field under one missionary for forty years.

"I had been thirteen years in the Henzada Burman Mission Field before this century began, and in that time had acquired an extensive knowledge of the field, a serviceable knowledge of the language, a wide acquaintance with the people and a clear idea of the best course to pursue in the development of the work. That method, obtained by experiment and confirmed by results was, and is, to evangelize, to educate, to organize and set to work along lines of self-support.

I inherited from the previous generation of missionary effort on this field, one church of about 100 members, widely scattered throughout the District, one small school of about 23 pupils on the compound, and a smaller school of about a dozen pupils near the bazaar. There was not a single building, school or chapel at any out-station. The schools were not registered and were costing the Missionary Society Rs. 1000 a year. The church was not self-supporting although a beginning had been made of seeking to raise the pastor's salary by local subscription. My first work along lines of self-support was to secure the full amount of the pastor's salary by local subscription. The church now pays its pastor Rs. 60 a month easier than it paid Rs. 20 then. My next step was to secure registration of the schools, which made it possible to charge regular tuition fees and to obtain grant-in-aid from the Government. As soon as one church and one school became self-supporting, mission funds were set free to establish new work, and this in general has been the line of procedure, leading up to the formation of the Henzada Burman Association in which all our work and workers are tied up together in a combined effort for the development of the whole field.

At the beginning of the 25 years now under review the Association had just been organized and consisted of three churches, Henzada, Sagagyi and Danuhyu, to which another was added in 1901. At that time there were 289 members and Rs. 1493-1-0 contributions, 256 pupils, Rs. 3048-12 in fees and Rs. 3680-8 in Government grants. In 1925 the Association reports 11 churches, 533 members, Rs. 3032 in contributions, 16 schools, 1280 pupils, Rs. 26990 in school fees and Rs. 19420 in Government grants.

Evangelistic.

Up to the limit of resources available, it has been our plan to send out evangelists two by two following up lines of any special interest. Key men in our leading out-stations have been asked to organize such work from their centres and to enlist pastors, preachers, teachers and laymen in such combined effort with a local initiative. As soon as a local group of converts has shown signs of strength and permanence, it has been encouraged to organize as a church, to erect its own chapel and to meet there for regular worship. As soon as possible a school has been established, the teacher also leading the services on Sunday. The Sagagyi church has led in such work and has put up three chapels in as many different villages, but all converts belong to the one Sagagyi church. The Danubyu church is now branching out in a similar way. The churches that have grown and flourished are those that have had a mission school attached, vernacular in small villages and Anglo-Vernacular in large towns. The churches without a mission school have dwindled.

Educational.

I have been conscious that my days were cast in a time when Burmans were more and more seeking Western education; when vernacular education was passing from the monastery to the lay school, when the prestige of the Buddhist monk was declining and his place in the educational system of the country losing the confidence of the people because what he had to impart prepared only for the Buddhist priesthood and not for life. For the past twenty-five years we have been on the rising tide of what cannot be called "The Renaissance of Learning" because Burma never had a golden age of learning, but a surge more like the movement of a great ground swell toward the attainment of learning which the rest of the world had acquired and which Burma lacked, the key to which is a knowledge of the English language. To satisfy this legitimate desire and to meet a real need of the people, and on the basis of a friendship thus established to seek to win the hearts of the people whose children were being educated, I have established schools as opportunity offered, provided local people would contribute towards the erection of the buildings and assure me sufficient pupils paying regular fees to enable me to start the work.

Teaching too is an honourable profession in the East and every new school established helped to provide a vantage point of work for our own pupils after normal training, and enabled me to retain them near me in the general work.

This plan worked admirably until the revised Grant-in-Aid rules in 1918 cut down the support from Government. That gave local support of schools a severe shock and we had to appeal to America in 1918 for Rs. 2600 to make up for the cut in the schools of this mission. A second reverse came with the boycott in 1920 when many pupils, politically misled into thinking that they were patriots and martyrs, left our schools. A third shock came in 1924 by the cutting off all American support of out-station A. V. Schools, which meant a cut of Rs. 3900 in the five A. V. Schools under my care. I had to appeal to the Reference Committee for funds to go on until March 31, 1925, and to personal friends in America for a specific to enable us to carry on during the next school year. Gradually pupils are coming back to us, but in three out-stations our A. V. schools are still hard pushed by rival National Schools in places which are large enough for one school only. There we are engaged in a struggle for existence, in which our one hope of survival is to have the better school and to hold out for two or three years longer until the fact becomes evident to the people.

General.

In all that concerns Burma in the wide and large I am keenly interested and more convinced than ever, in this my last term of service, that only as we lead the people to a knowledge of Christ and to the fulness of the stature of the new man in Christ Jesus, are we adding permanent elements to the new Burma that is to be."

SAGAING.

5 churches, 167 members, 3 out-stations and Hsipaw Field.

Rev. Ernest Grigg in charge, who reports:

Shortly after the annexation of Upper Burma to the British Empire in 1885, this strategic Station, ten miles below Mandalay, was opened by our Mission. It is a town of 11,000, picturesquely situated on the bank of the Irrawaddy, and is the Headquarters of a District of 326,908 people and of a Division of five Districts having a population of over a million and a quarter. Long ago it

was the Capital of Burma and one of its main streets is built on the foundation of the old city wall. Immediately across the river, here a mile wide, are the ruins of Ava—once called the “Golden Capital” of Burma—the scene of the imprisonment of Dr. Judson from June 1824 to May 1825. The surrounding hills are dotted with hundreds of pagodas, monasteries and other shrines, and numerous caves in those hills are the abodes of deluded ascetics. Who is sufficient for the evangelization of this Division? Who is able to transform these people into disciples of our Lord? Only an unconquerable faith in the living God, and in the everlasting Gospel of his Divine Son, will enable us to hopefully carry on the work of evangelizing this people.

Twenty-five years ago, Dr. and Mrs. Sutherland, the successors of Rev. and Mrs. Hascall, who were the first missionaries here, were in charge of the Station. They were assisted by Miss Lemon and did a far-reaching work which is gratefully remembered. Dr. and Mrs. McCurdy, the writer and his wife, Miss Ranney, Rev. and Mrs. Hanna, Rev. and Mrs. McCurdy for a second term, and the writer and his wife for a second term, have been the successive leaders who have endeavoured to establish the kingdom of God here. What of the results? The visible results, which alone can be outlined, are as follows: a church with a total membership of about sixty; three out-stations; a seventh Standard Anglo-Vernacular Boarding school, which has grown from 35 pupils in 1913 to over 280 pupils in 1925 (mentioned under Girls’ Schools); and the very promising extension called the “Hsipaw Field” which I took over and developed after Hsipaw was virtually given up by our Mission. Three times annually I visit this field, stretching 135 miles from Maymyo to Lashio, where we have three churches, four preachers, and an aggregate of a hundred members of various races. The unique feature of the “Hsipaw Field” is that NO FUNDS FROM AMERICA are used. Through the liberality of the Immanuel Baptist Church at Rangoon, and donations from friends of the work in Burma, this important work is self-supporting. I keep a special ledger-account for it, much prayer is offered; no other mission has a resident worker in that whole area where, if funds were forthcoming for extension, six more evangelists could be very profitably employed. Miss Tufts, coming to take over the Superintendency of our school, releases the writer for evangelistic work in the six

townships which constitute the Sagaing District, each township much larger than the average parish of a pastor in America. I have only the pastor of the church here and two other preachers. What an investment for some reader to provide a worker for one of those townships!

TAVOY.

Miss Bertha Davis recently appointed to Tavoy.

Mr. and Mrs. Streeter with two terms in Tavoy are on furlough.

This mission is one of the very old ones. Work was opened here by George Dana Boardman in 1828, nearly one hundred years ago. It has been honoured with Missionary graves (if that be an honour). In the heart of the town is a little plot of ground, fenced in by a heavy stone wall, covered with moss, and inside this little plot are nine mounds all very old and moss-covered, too, and some magnificent old trees. Only one of these mounds is marked by a granite shaft, and that is the grave of George Dana Boardman.

From the beginning this Mission has never been large. The staff of workers has varied but has probably averaged one missionary, one preacher, one Pastor and, until within the last few years, two school-teachers. The church also seems to have made a slow but steady growth.

A Vernacular school was founded on the Compound nearly ninety years ago and still keeps a good attendance. At present there are about 90 children. Another Vernacular school was opened in a remote part of the town less than ten years ago and has three teachers with an enrollment of not quite 50 children.

The Anglo-Vernacular school was opened in 1912 with forty children. It has enrolled this year about 200 and has a large staff. Four of our young men are students at Judson College.

The church has baptized 165 persons during the past twenty-five years. Of these 145 have been baptized during the past ten years. At the present time there is a good response and many hopeful signs. A fairly good number of people are willing to be considered enquirers and attend some regular service. Present organized evangelistic efforts include the regular services of the church, with two services on Sundays, one midweek prayer-meeting,

a Sunday School well attended, and a women's meeting. The teachers of the school conduct three Sunday Schools in different parts of the town for children in no other way reached by our workers. A preaching service for Buddhists is held in a hall down town each Tuesday night and has a number of regular attendants besides some Chinese Christians. Wednesday night a service is held for the Elementary Training Class where two-thirds of the girls are Burmese Buddhists. On the last Sunday in the month we go for a service, with the group of about thirty Chinese Christians, to Hermyingyi, a mining town in the mountains, twenty-three miles from Tavoy, and on the second Sunday in each month we go to a town thirteen miles away where there is also a small group of Burmese and Karen Christians and hold a preaching service at noon-time, the same preacher being able to preach here in the morning, at Ye Byu at 1 p. m. and here again in the evening. The old preacher, Saya Yo, who is rather feeble, sits in his little room by the side of the road and talks with any who will enter, buy a gospel portion or receive the gift of a tract. This mission at present is blessed with splendid workers. The teachers in the schools take turns in leading the Children's meetings and the service at the Training Class. The young preacher and his wife are taking hold of the work in a most satisfactory way and he is preaching sermons of a very high order, both at the church and in the work amongst Buddhists.

Other work not above mentioned is a night school, taught by one of our boys in the High School, and a small unregistered school of less than thirty at Hermyingyi, where we have the Chinese Christians. The leading Chinese member of the Tavoy church is a man of fine Christian character and spirit and of good ability and he has "fathered" the work at Hermyingyi.

Most of our buildings are very old and none are really good. The school building of the Anglo-Vernacular school is painfully inadequate.

If this mission can be carried on aggressively, there is a splendid opportunity for growth. In fact everything points to progress.

THE BASSEIN MISSION.

Our Committee has asked us to write a report of the past twenty-five years, but I fear that I shall have to confine myself to

a brief account of the work of the past two years, the time during which I have been in charge of the field, without trying to tell the story of the labours of those who preceded me.

The work that has occupied the greater part of my time has been that of repairs. A new road and a new fence have also been completed this past year. We have added about two thousand rupees worth of new furniture to our equipment. Seats for a hundred children are now being made in the jail and by my own carpenters.

The school at Bassein has nearly doubled the past two years, and this year, the present number being nearly six hundred. The new building for the girls and a High School for all Burmans ought to bring the number up to one thousand. The school at Myaungmya has gained twenty-five per cent, and would have gained fifty could we have had more room. The one at Wakema has gone from twenty-eight (March, 1923) to more than one hundred at present. Some of the Jungle Schools have almost doubled.

We plan to erect a new building at Myaungmya this year, the lower rooms to be used for school purposes and the upper ones for the teachers and the pastor's family. It may be for the best to postpone the building of the Girls' school at Bassein to see whether or not this large increase in attendance is permanent. If it continues even at present numbers, another building must be erected; and it looks like we must also have a High School. The man that takes over this field might be disappointed if he found all buildings erected and nothing to do along that line! Therefore, send him as soon as possible, and let him get busy. He will find the teachers of Bassein very enthusiastic for this new building, and the people ready to help furnish the money, I think.

We had one hundred and four baptisms on this field the first year I was here. There were only about seventy-five last year, but I believe that there would have been more than the first year could we have left buildings, repairs and school work long enough to have answered all the calls that came to us. Wherever we have gone in this large, needy field, a warm welcome has been given us by Buddhists and Christians. It is certainly very discouraging when one remembers that he cannot get the time to enter one out of every twenty of the doors that stand open, and that he cannot

preach to one out of every hundred of those who would gladly listen to the Gospel of Christ.

Miss Tufts did splendid work for our schools the first two years of my stay here. The fact that the Bassein School had the largest percentage of passes of any school in the Tharrawaddy District is no doubt due in large part to her endeavors and efficiency.

J. C. RICHARDSON.

THONZE.

Rev. J. T. Latta.

It is difficult to report for twenty-five years when I have been in the country only twenty years. But impossible things out here are often tackled and done. So the first five years will have to be hear-say. But from what I have heard they were exceptionally fine years in good constructive work. Mrs. Ingalls was still here at the beginning of the century, and after her home-going Miss Evans carried on till the Hascalls came out two years later. They immediately started an evangelistic campaign for their three years till we came in 1905. We have been here ever since barring our furloughs. During our first furlough, Dr. Thomas carried on in his excellent way from Insein in addition to his work. During our second furlough, Mrs. Roach did a fine piece of evangelistic work and got the Okkan school on its feet. We have tried to do an all-round work with the stress put on evangelism. About 850 have been baptized. One new church has been organized.

Schools.

Twenty-five years ago there was no registered school connected with the Thonze Mission. One of my first official acts was to ask for the registration of the Thonze Vernacular Girls' School. Then followed the registration of three others in the jungle villages. The combined attendance is about 200. The Thonze Anglo-Vernacular Girls' School was started and registered during our second term of service. Half the attendants are Christian girls. Last year all the Seventh Standard were Christians. The Okkan Anglo-Vernacular School was registered in 1918, and is now self-supporting. About 1/3 the attendance is from Christian homes, and the Christian spirit of the school is good. Sixteen were baptized last

year. The attendance in these two Anglo-Vernacular Schools is about 300. So it makes a total of about 500 in school in the Thonze field.

Buildings.

We had the misfortune of falling heir to a lot of old tumble-down buildings. So we have had to be tearing down and rebuilding ever since. Out of 22 buildings in use to-day, only four were built before the century began and these four have been so remodeled that they would not be recognized. All of this has been done without any extra cost to the Board at home. Ten years ago, where the six buildings of the Okkan School stand, was a paddy field. Three chapels have been built, and money is being collected for three more. We are now collecting money for the Ingalls Memorial Girls' School Building. Hope to build it this term of service.

Self-Support.

We have tried very hard to make this a success. One loses in popularity in geometrical progression till it takes root, and then they are proud of themselves and will do more. Self-support has increased 800% in the quarter century. The mission supports three workers, and six are supported by the field, I mean evangelistic workers, five men and a Bible woman. The churches that pay are the ones that grow. But we have scarcely touched the field. The Karens have one preacher for every 1000 non-Christian Karens in this field. To have as many, we would have to have 350 instead of the nine we now have. All the organized Burmese Churches on the Thonze Field are now self-supporting, but we need 350 other self-supporting churches to have it said to be evangelized yet. The Buddhist work is hard and slow, but it is worth-while, and I do not wish to trade for an easier job.

Mr. Latta also has charge of the Zigon Field and reports:

My acquaintance of the Zigon Field goes back about twenty years, but I have had charge of it only about half that time. But one soon hears ancient history on all fields at home and abroad. Dr. and Mrs. Sutherland, Miss Stark and Miss Carr, and Mr. Roach from the Prome field, preceded me. When he went home on furlough I found it placed on my shoulders on my return, and it has remained there ever since except when we were on furlough.

School.

There was just the one school there in charge of the mission then. With fluctuations it has increased about 150% in the twenty-five years and now numbers 260, about 200 of which are boys and the rest girls. The school has made a place for itself in the town. In spite of the fact that Zigon is a Buddhist stronghold our school receives the support of the majority of the folks. The National school is growing backward. The Head Master of the A. B. S. has just been elected President of the Municipal Council. He is also President of the Co-operative Society. In the town, the A. B. M. is not given its usual name, but is called the BIG school.

Buildings.

The first time I went to Zigon after I was put in charge of the station in 1912, "I walked all over God's Compound in Zigon." And then I went over to the railway station to see how we looked to people going by, and decided that we didn't make a very good impression. The arrangement looked as if a shower of buildings has fallen down in the A. B. M. Compound, for there were only two of them in line and they were a double house. The Head Master lived in a house nicknamed by Mr. Tribolet, "Noah's Ark," and it looked like it. The mission house was the only good building on the compound and it was leaning in two directions. The two school buildings were the funniest looking dilapidated buildings you ever saw, and one of them was leaning too. Two years later they burned down and there is a dwarf foot-ball ground where they stood. But I began to have a vision of a row of teachers' houses at the back of the compound farthest from the road and dust, and the mission house and the school in the middle with a row of tennis courts and a girls' drill shed between, and with the boys' play-ground next to the road, for they care neither for dust nor spectators. The teachers' houses are to-day all in the TEACHERS' ROW. The School building is the mission house straightened up and made to look like new with a brick lower story. The mission house is the Prophet's Tower, as Dr. Thomas called it. The tennis courts will be built in the future, I am sure, and all the rest. So the only building left that was there twenty-five years ago is the

cook-house, and it has a new coat of plaster and a new floor and hardly knows itself.

Self-support.

It has not grown so fast on the Zigon field as at Thonze, but there is a good reason for it. You have to be on the job to make self-support go. Being fifty miles away nine-tenths of the time does not have the same effect as being there nine-tenths of the time. But the Zigon Church is self-supporting, and the outstations pay some on their pastor's salaries. Also three of the outstations have built chapels during the quarter century; one of them twice, for the first one was burned.

MYINGYAN MISSION.

In charge of Burma Convention.

Rev. Brayton C. Case gives the following synopsis of its history;

This station was opened in 1886 by Rev. and Mrs. J. E. Case. They remained till 1901, making nineteen years of continuous service for Mr. Case, but his health broke under it and he has never been able to return. Their fourteen years in Myingyan saw large things accomplished in building, school work and evangelism. From 1901 to 1925 there were twelve changes in missionary supervision of the field, Mr. Tribolet and Miss Davis serving twice and Mr. Dudley having oversight from Meiktila when needed. Mr. Tribolet's terms saw vigorous work done for he was a wonderful Evangelist and school manager. He was in charge of Myingyan at the time of his sudden death in April, 1924.

During the twenty-five years outstations were opened, churches built up and the school made a High School with a large attendance. Miss Parrott came from Mandalay and took charge when Mr. Tribolet laid down the work. Her report follows and has special interest because of the new policy developing over this field.

"Following Mr. Tribolet's death a movement was on foot among the Burmans to take over the financial support and general management of Myingyan school and mission, and in Convention, last October, (1924), the Evangelistic Society was given permission to raise funds from the Burman churches, and to choose a Committee of ten Burmans to co-operate with two missionaries appointed by

the Reference Committee. This body, known as the "Myingyan Committee" meets twice a year. It sees to the raising of funds necessary to the upkeep of the School and Mission, and has a general oversight of the work in Myingyan and the district. The "Plan" came into being on the first of June and all has passed off splendidly thus far. Not a few members of the Committee had grave misgivings, some fearing that the school would die, because the Government took over the National School in June. But our Institution was too firmly established in the hearts of the Myingyan Community to suffer an eclipse and our numbers this year well exceed those of the year before. The Burmans are enthusiastic over this, their first real venture in supporting a station. They have all but raised their budget. Fortunately the school is in a position to carry on without outside funds.

We have, however, a branch school at Nyaungu, Vernacular, which will have to be changed into an Anglo-Vernacular, or die, for the people are determined, even if the Nationalists must take over, to establish an A. V. School. They favour our changing. Some Society funds will have to be used to help this needy branch of the work.

Two preachers have been appointed by the evangelistic Society for this district, one is at Sale, the other at Nyaungu. Our people are praying fervently for our soldiers on the outposts.

The church at Myingyan is self-supporting. It pays, in addition, the salary of a Bible Woman.

Our teachers semi-tithe, but we give for so many outside objects that it can safely be said that many over-tithe. We have had eight baptisms. Quite a few are ready to renounce their faith and become Christians. We are a united band. That means much. Surrounded with unbelievers breathing the all-pervading atmosphere of Buddhism we still live and move "onward and upward," according to our motto. For God is with us and the things which are not are as though they were, for victory is ours when He is our Leader."

TOUNGGOO.

Work for Burmans began in the Tounggoo field about 1861, by Dr. Bixby. A church was built and school work begun. For many years Shan and Burman work were carried on together but about 1900 it became distinctly Burman and has remained so. Before

1900, Mr. H. P. Cochrane and Mr. Sharp served in Toungoo. Mr. Rogers came in 1907, and took the work over from Mr. Sharp and has been in charge since except, of course, for furloughs. Perhaps he will tell how he managed to stay eighteen years in charge of one Burman field!

Mr. Rogers' Report:—

“When I came to the work in 1907, I found Saya Thin Shain here. He had come in 1896 and has been here ever since as headmaster of the school or assistant to the missionary. A more faithful devoted worker one could not wish to have. His upright character and transparent honesty have won for him a large place in the esteem of the people of Toungoo. In 1900, the school became Anglo-Vernacular Primary and in March, 1924, a Middle school. In 1906, to save the Mission property from being resumed by Government, Miss Payne and Dr. Naomi Garton were rushed to the station and occupied the vacant house. Miss Payne soon removed to the Shan States. Dr. Garton carried on till she turned over to me early in 1908. There was an attendance of about sixty boys and girls in the school at that time, but the attendance grew till just before the boycott we reached 183. The next year a decided slump came, but from that time attendance began to pick up year by year and this year is 215. The prospects for the future seem to be very bright.

During our furlough in 1922-24 Miss M. W. Ranney had charge of the work and did a lot to bring up the tone of the school. She also had the plans drawn for the new wings and this work is now going forward to completion. Mr. J. L. Kraft of Chicago has been most active in securing funds for the erecting of this addition and has assured me that it will all be underwritten within a short time.

When I arrived on the field there was a small membership in the town church and no outside churches. In a Chin village, eight miles away, was a man and his wife who were real Christians. Every night his home was open to the children of the village for the purpose of teaching them Christian songs. Applications for baptism came from time to time till there were enough to organize a church. This church grew to a membership of over forty, after which several families of the village moved three miles away and organized another village. Many of these were Christians and they

soon organized another church which has grown to about thirty and the mother church has again reached its former membership. Schools have been organized in both villages and have been distinct factors in the evangelization of the villagers. In 1916, through the baptism of a Burman and his wife in a village, largely Shan, we secured an entrance into this village and in a short time the village headman asked for baptism. Additions came from time to time till I had baptized about a dozen Shans and some Burmans. A village school was opened and a Christian teacher put in charge. In another village there are several Christians and a little chapel with a bell in the tower, but no church has been organized yet. The town church has also increased in membership and ministers to a great variety of races. When I first took over the work one of our older missionaries said to me: "The Toungoo Burman mission has had more discouraging conditions than any other of our Burman missions, so you need not feel discouraged if you do not see any results for some time." Dr. Henderson once said to me: "It is a delight to see the increased attendance at your church services. It used to be that there was a mere handful, but now your services are well attended."

One of the difficulties which we have had in our preaching to the Buddhists in town is that we have no good place where we can reach the people, as they will not come to the church. While I was home in 1923, the North Shore Baptist Church of Chicago gave me the money needed for a wayside chapel close to the street on the mission compound and this building was erected during the past year. It is eighteen by twenty-seven feet and fronts the main street of the bazaar. The entire front of the building is opened by folding the doors back to the corner posts. The two front sections on each side of the building push out from the bottom and raise up, making a shelter for those who are timid and do not wish to come in and be seen under the full glare of the light. A broad platform extends along the entire front and down both sides of the building as far as the openings, thus making it easy to stay outside and listen if the people do not wish to come inside. We are going to have services in this building twice a week for Burmans and as occasion permits for the Indians and Chinese. I am building a motor boat and hope to have this ready this year for riverine work. There are easily 200 miles of river and small stream available in the Toungoo District

for evangelistic work and I hope to be able to do some of this work at a time when I could not otherwise visit other places.

One of the real needs now is for more capable workers. Mrs. Rogers has been giving the school splendid supervision and the results are showing, but we need more good preachers."

MANDALAY.

Mr. H. E. Hinton's Report.

During the last few years, the necessary adjustments, because of the lack of workers, have altered considerably the content of the Mandalay Field. The Missionary in charge in 1920, together with the principalship of the Kelly High School, had to visit Namtu, Hsipaw, Mogok, and other distant sub-stations, as well as the near-by places, such as Myittha, Amarapura, Aungbingle, and Madaya, and, at the same time, had to keep up a constant fire of evangelism in the City of Mandalay with its nearly 150,000 people, of whom 11,000 are Pongyis. Since 1920, with the exception of this last year, there has been a full time Principal at the Kelly School, thereby relieving the missionary of that work. But, again and again through the last twenty-five years, the missionary has had to do two men's work. In 1900, the Field was not so extensive, since there was a missionary in charge at Hsipaw, and many of the other sub-stations were not yet opened. Gradually, however, the work was extended and, as opportunity afforded, little chapels were built and the little groups of Christians organized into churches. Since 1900, this work has been carried on very largely by Dr. E. W. Kelly and Rev. E. Tribolet. Dr. Kelly was in charge for seven years and Mr. Tribolet gave ten of the best years of his life to the work, a large portion of the time having been divided with the school. Dr. S. R. McCurdy and Rev. Ernest Grigg were each able to give three years of undivided attention to Evangelism. Others have filled in for a few months and in one or two cases, even for a whole year. With such a constant change of personnel, a progressive, constructive program was next to impossible. If there is one place above another in Burma where a continuous, consistent attack should be made, Mandalay City and District is that place. Here is the centre and stronghold of opposition, here is the place where if a victory can be won, the whole country lies open to our forces. The field has never been sufficiently manned and financed. Although strong men have been

here, the means have been lacking, or they have had to supervise classrooms, when they should have been out "planting" and "watering" their field.

In spite of the difficulties, however, progress has been made. What it might have been if conditions had been otherwise is impossible to say. The church at Mandalay, where there have been twenty baptisms this year, has become entirely self-supporting. At Aungbingle, on the site of Dr. Judson's imprisonment, the little chapel given by Mr. Canby and Mr. Swazey had nearly fallen down because of earthquakes, when through the generosity of Miss Taylor, now the wife of Dr. Wood of China, Mr. Grigg was able to tear down the old and build new in 1923. Here we have a preacher and his wife, also a teacher and a small vernacular school of about twenty pupils through whom many of the homes are now open to us. One baptism has come from here this year.

Mogok and Myittha are examples of another kind of progress. In both these places, work from the beginning has been largely in the hands of the people themselves. At Myittha, Dr. McCurdy built a chapel and a house for the Burmese preacher with local funds entirely. The only exception was the bell which was given by a church in Providence, R. I., U. S. A. At Mogok, Mr. Tribolet purchased two houses that have so far answered the purposes of church and residence, entirely by funds raised locally. A bell and tower were given by a Burmese Christian in Maymyo.

There are many other things that I would like to tell about; the building of Chinese church, the Residence at Thayeze, the Mission Residence here in Mandalay purchased by Mr. Tribolet, but best of all the men and women whose lives are aglow with the Gospel Light. "The Lord hath done great things for us; whereof we are glad."

Mandalay needs a full time man and a motor car.

Respectfully submitted,

H. E. HINTON.

Mrs. Tribolet, of the Evangelistic force in Mandalay, writes:

"Thayeze is but a corner of Mandalay. Twenty-five years takes us back to the childhood of this branch work. Mrs. Hancock was in charge at that time. She was followed by Miss Parrott, and Miss Parrott by Miss Reifsneider. During this twenty-five years fifty-one

EVANGELIZING THROUGH STATION ACTIVITIES

have been baptized. Of that number one is now a preacher, two Bible women, two nurses, one a teacher and one a pastor's wife. Work has been continuously carried on in the camps and many have been baptized. But as the soldiers come and go, we have not been able to follow up their work and lives. There has been a chapel here for years, also houses for the indigenous workers. Four years ago a house was built for the lady evangelistic missionaries. A small dispensary keeps workers in touch with the people in this part of town; and a little day-school opens many homes to the missionary. We need a preacher stationed here. At present the pastor of Judson Memorial comes over every Sunday p. m., but the work calls for a consecrated man for every-day work. Our failure has been only two souls a year for the Master; our success three converts giving their devoted lives wholly for sin-sick souls, and two to sick bodies.

“Our hope is in God's promise, ‘My word shall not return unto Me void.’”

PYINMANA.

Station work, High School, Agricultural school.

Rev. B. C. Case.

Mr. L. C. Whitaker.

Mr. Wm. Whitaker.

Mr. Case's report for the Agricultural school will be found under “schools.” His report for the high school and the field are given here.

Pyinmana is one of the newer fields of the mission, having been started by Rev. W. S. Sharp in 1903. He took over the private school that had been carried on by Mg Ba Tsoe and made a good start in the work. He was followed by Rev. Lee Mosier in 1907 who left the school in 1913 with 343 pupils. Dr. Harper followed and erected the fine High School building in 1914. Mr. Mosier had another short term and then Mr. Case came to the work in 1917. It was then that the High School was opened. Saya Ah Gray is Head-master. This year there are 300 enrolled with 13 teachers. The S. Sch. which is voluntary has an attendance of 150 and the school has a choir for Sunday services. Four outside S. Schools are

carried on in the town by the teachers and pupils of the High School.

Pyinmana Church. U Po Hline, the first pastor, died during Mr. Mosier's first term and Saya Po Kha of Tavoy was called and has been pastor ever since. He is an exceptionally good pulpit speaker and has the pastoral instinct. Dr. Harper helped the Church build one of the best parsonages in Burma. The Burma Forest School is located in Pyinmana and many of the Karens in the service attend our Church services. The Agricultural students add to the congregation, which is about 150. The prayer meetings are well attended. The Church is self-supporting and for some years has also supported a preacher in an out-station. The teachers tithe and in every way are a great support to the work of the Church. The Pyinmana Church took the lead in undertaking the support of the Myingyan Field and raised Rs. 400 for its annual subscription.

District work. The Pyinmana field has a population of 300,000. In 1906, the Christian village of Hebron was established and the next year a Church was built. There are now 100 members and every house in the village has someone a member of the church, Kantha is a large Chin and Burma village on a new R. R. line. Mr. Mosier visited the village in 1908 when two Christians were wounded by the headman for supposing to have caused a drought! Then the village was reported to be a bad one; now a Christian Headman is in charge who once used to drink and fight in that village. He is a deacon in the church and its strong support. His son is the village teacher and another son is just out of the Seminary and will be the Pastor of the Church.

Pinthaung formerly had the reputation of being the worst village in the district for drink, opium, cattle thieves and robbers. But by persistent preaching a work of Grace began there and 57 were baptized and a church formed. There is also a Christian school and at least a partially transformed village. Evangelistic campaigns have been started in different centres and baptisms have greatly increased. The people themselves now expect evangelistic results and work for them as a regular thing, no longer regarding it to be the business of the missionary only.

Some very encouraging results were obtained in and around Mg Ba Tsoe's mill when 34 Burmans were baptized, in 1920. In

four years 90 Burmans were won to Christ here. These were obtained largely through the zealous preaching of Mg Ba Tsoe who is anxious to make his saw mill a centre for turning out Christians as well as timber. In 1922 the Yenaungbyin Church was organized being the first Burman Church to grow out of the Pyinmana Church. A Burman Headman in the vicinity was influenced by the example of the Headman in Kantha and was baptized with his son and around this centre gathered those baptized at the saw mill. A Christian community is being gathered together here under a zealous young preacher from the Pyinmana field, who with his wife are rare examples of how a trained Christian preacher can go and live in a village among his fellow Burmans and build up a work. This seems much more effective than having preachers make occasional tours from a central station.

To keep the workers and laymen filled with the Spirit, each year there has been held an Institute for 11 days when the workers of this field and other parts of the Aungbinle Association come together for Bible study, methods of evangelism, and for a short course on some phase of agriculture.

THE MISSION TO THE KARENS.

Thirteen distinct Missions. Eight Missionary families for station work. 886 Churches, 807 Preachers. Baptisms for year ending October, 1924, 3,658. Total Church membership, October, 1924, 59,399.

Just ninety-five years ago, the heroic pioneer to the Karens of Burma, George Dana Boardman, breathed his last in an open native boat on his way back to Tavoy from a jungle tour. His work had scarcely begun when the call came and doubtless many asked if his long suffering and early death were not too great a price to pay for the small gain achieved. The closing of a foreign grave is not the time to answer this question. Let a century go by and heroism can be measured. The Karen Mission of Burma to-day gives the answer to Boardman's inquirers.

This great Mission is out-standing among the triumphs of the Gospel in non-Christian lands. From the beginning its progress has been steady. To-day there is a great self-supporting Missionary Karen Church of 60,000 members. Some are in the mountain

regions where poverty is oftentimes their daily portion; some are in the plains where harvests are sure. Few are rich, but from what they have, be it little or much, God is honoured and the work of His Kingdom strengthened.

Karens have gone with the Evangel to distant tribes who speak a foreign tongue; have borne hardship and discouragement with a zeal that is admirable and with no financial return to compensate for years of loneliness, peril and pain. Many of them are as truly Apostolic as the men of Galilee were two thousand years ago, and without them Frontier Service would have perished in its incipiency.

The Karens sing the Gospel as well as preach it. With voice and with hand they go out to evangelize their kinsmen and it is a "hardened Karen" who can withstand their eager appeal to forsake the old death-dealing spirits for the life-giving Saviour, in His winsomeness and His power to protect and save.

Does one say "Mission work is futile, I cannot support it?" Let that one come to Burma and visit the Karens in their triumph as a Christ-emancipated people, and then the Karen clinging to his ancestral worship or his newly-acquired Buddhism. Let him talk with Karen leaders in our Legislative Council, our College, our Seminary, and with them in their Church and home life. Then let him go to a non-Christian village and ponder well what he sees there. Let him view the results of Christian ideals and far vision in the schools the people have erected with their own money as a result of their prayer, their generosity and their co-operative labour; and then let him look about for any such evidences among non-Christian Karens. When his tour is ended, when he has seen and heard a redeemed people in their worship, their homes and their service, he will surely say, "This is of God, I, too, yield to His Divine plan and resist no longer His loving call to service."

God has a future for His chosen Karen people; the past has been fruitful; perhaps the Evangelizing of all Burma is their task for the future.

BASSEIN.

Rev. C. A. Nichols, D. D., has the distinction of having served the Bassein Sgaw Karen field for nearly fifty years. He has perhaps the largest self-supporting mission work of any missionary in the East. The Churches of his field have over 15,000 members.



Ko Tha Byu Memorial Building.

They have quite recently carried out a great financial undertaking that has had far reaching spiritual results. Dr. Nichols thus reports it.

“Like most other reports of work for a long period our report for the past years is bound to be in a large measure the out-growth of previous conditions. Outstanding among these were the assumption and discharge of responsibility on the part of our people. They had acquired the habit of co-ordinated effort and thus before 1900 had already raised a fair endowment for the school, had a successful mill property and had erected all their mission buildings from their own resources and carried on their own schools in town and jungle villages, without aid from America.

Among the outstanding achievements of the twenty-five years are the buildings that have been erected and their equipment, costing nearly nine lakhs of Rupees (Rs. 900,000.) All the help received from the Societies at home amounts to Rs. 30,000 for equipment only. I very much feared when we began our largest building undertaking that the work might hinder our distinctly “Spiritual” work. But the very opposite result has been very manifest. For instance, a whole family of seven persons, the man being the head of his village who had resisted the Gospel for years, came down to the dedication but returned to his village saying that he had “seen Christ” there and now he and his family have been baptized and have lived exemplary Christian lives ever since. We can easily understand his remark when we visualize the beautiful buildings finely illuminated by our own electric plant, the happy thousands in attendance, working in harmony, the inspiring music, vocal and instrumental, and the entire buoyant atmosphere.

Again, one of our preachers who has been thirty-four years working among the Kachins, tells us that away to the farthest limit of the work there, the story of the building has penetrated with great effect, for the Kachins say, “They, as well as we, were ignorant mountaineers and spirit worshippers, and if they can, why cannot we?” The fact that our people are able to co-operate to this extent is an effective witness to non-Christian communities in all parts of the province. A further act of splendid co-operation has been the raising of an *endowment* of about Rs. 200,000 on the field to help students to a High School education.

But it is sometimes asked, have we not pressed too hard in raising these large amounts of money from a confessedly poor people? But we shall see, as usual, that such has not been the case. Almost all of our people have their domestic animals, one of the most common being their pig. One full grown pig will sell for Rs. 40 or even more, and we have a church membership of 15,260. During the five years and more of our recent building operations, the price of *one pig only given* by each, would more than make up the full amount expended for the erection and equipment of the entire group of buildings, so no one can say he has overstrained himself in these efforts. One Church of only about 160 members, contributed over Rs. 11,000 to the fund and the Church as a whole say that they have not in the least become poorer but on the contrary, have bettered their condition financially by taking part in this service. One man of them contributed Rs. 1,000, although he owed Rs. 850, paying high interest; but when he undertook to raise his pledge, after making it a matter of earnest prayer, when he sold his crops, he found that he fully paid his subscription; and not only that, but he paid his debt in full, interest and principal, and had Rs. 650 left to carry him through the year! (Dr. Nichols refers you to Dr. Laws who had a thrill when he met this man). This is not a wholly unusual incident but is in accord with the promises which are available to us all.

Though our people are still building as needed, thus adding to the group of some of the best school edifices in India they have just entered into an agreement for the building of a new pipe organ for our chapel, to cost when complete Rs. 40,000, without allowing their other work to suffer. They are making progress in learning their own ability to work, not only with one another but with God, who has strengthened them in a truly wonderful manner in providing this equipment for further service in the extension of His Kingdom. The organ is to be made by one of the best manufacturers in Great Britain, who built the organ in Westminster Abbey and who was providentially here just when our need arose.

Yesterday I was a little worried about how we were coming out financially with our engagement to pay for the new organ when one of our pastors whose Church is in fact among the poorer of the poor came in and shook my hand heartily and handed out Rs. 1,000 towards the organ fund saying, "You asked us to pay a rupee each

(thirty-three cents) for the first instalment and then Rs. 2 again for another, and then still later another rupee each, but I do not like this fiddling (free rendering but quite appropriate) way of doing things, so we got up and arranged to pay the whole thing in a *lump sum* and be done with it!" (Ed.—N. B. C. Churches please take notes.)

Again, a few days since, a young man of seventeen, whose father, a pastor, had been killed through treachery, stood up in Church after an ordination service, and said that he had just given Rs. 10 and wished to give enough to make up Rs. 150 towards the new organ, and his uncle would bring the amount up to 200 "because he was sure that the instrument would help to preach the Gospel, to those near and far when they heard it!" This incident shows the motives operative among the people in their strenuous efforts and which give them genuine "Joy in the Lord." All the incidents related in this report give us a peep into the expression of our people's attitude to what they visualize regarding what "working with God" means and we may well imagine that Christ himself thus looked at the matter when he wrought out His perfect life in the home in Nazareth and after; a work of love and accordingly a work of abounding joy.

Our task throughout the twenty-five years has, of course, included many anxieties, imperfections, and mistakes, but it has been a term of joy and fellowship together for which we are greatly thankful; a goodly number of people have taken God's Word at its full value and worked together in obedience to His Will with a minimum of doubt. Of course, this does not mean that they would claim to have "already attained" but such is undeniably the trend of the great body of their leaders as well as those led."

Bassein Sgaw Karen Mission.

Statistics for twenty-five years.

			1900.	1925.
No. of Churches	..	..	112	151
No. of Ordained Pastors	..	..	19	56
No. of Church Members	..	..	10,827	15,260
No. of Schools	..	..	112	126
No. of Pupils in Schools	..	..	2,459	4,599

No. of Teachers	..	..	..	83	239
No. of Baptisms since 1900	..	..	..		12,969
No. of Sunday Schools	..	..	..	13	114
No. of " " Pupils	..	..	..	944	6,169

NYAUNGLEBIN.

Miss Freida Peter reports:

Nyaunglebin Station is twenty-five years old this year. The work was started by the Shwegyin Association as "out-station" work, and now the child of this Association, that is the school in Nyaunglebin, has grown so that it is as big as its mother. Shwegyin and Nyaunglebin are not far apart, but each serves the people who live near it. The Shwegyin Association is made up of people from the Shwegyin hills, while the Nyaunglebin Association is made up of people who live on the plains. The villages are not far from Nyaunglebin, the farthest being perhaps twenty-five miles "a la oxomobile." The people in these villages are Christians from many parts of Burma, whole villages are made up of people from Tharrawaddy or Henzada. Our greatest need is for an evangelist to go to our own Christian villages to encourage them and urge them on to greater effort to preach Christ, the Saviour, to their heathen neighbors. We have not been able to get the correct figures as to how many Karens there are in our district, but as we go from one village to another we pass innumerable villages, and many of these are Karen, some are Burman, some Chin, a few Chinese and a few Indian. If we could choose we would also ask for twenty-five evangelists to visit and preach in these villages so near to us and which we cannot reach in the short time when travel is possible. We cannot use an automobile, or a boat, but we will have to use the old fashioned bullock cart, and get busy to cover as much territory as possible in the short time. The Nyaunglebin school is getting stronger and more firmly established every year. There is a strong spirit of evangelism among the teachers, and they are all preparing for the week of special effort in November, when we hope that many will accept Jesus as their personal Saviour.

RANGOON.

Rev. A. E. Seagrave has a very large field and sends the following concise report:

During the last twenty-five years the progress of the Rangoon Sgaw Karen Mission has been gradual and steady, as shown by a comparison of the statistics of 1900 and 1925.

		1900	1925
Churches		112	197
Baptized		224	844
Total Membership		7019	12883
Total Contributions	.. Rs.	33,514	Rs. 101,507
Scholars in Town Schools		195	724
Teachers		8	24
Total No. in Schools		2034	4665

The Vinton Memorial Hall was completed at about the beginning of the period. We have since built two additional dormitories for girls and five for boys, besides the erection of the large High School building of brick. The school has recently been raised to a High School under the Superintendence of Miss Rachel Seagrave.

Mission work in Siam east of Shwegyin had been begun and two men were employed. This work has been continued and ten men are employed as preachers and a school has been established in Meinlongyi, the central station for the mission. A work has also been established east of Moulmein, also in Siam, and five evangelists are employed.

We have recently taken over the work at Papun with a Seventh Standard School, and Mrs. Nellie Ya Ba Min and her husband are stationed there as head of the Mission and School.

Over 100 pastors were enrolled in the Pastors' class for Bible study the present year. They seem to appreciate this part of the work more and more each year.

TOUNGOO.

Before 1900 dawned Miss Eastman had put in twenty-eight years of splendid service as a young missionary. The new century has scarcely reduced her activities though it has given her the honourable position of senior missionary for all Burma. Her report will be read with great interest for the work of the past twenty-five years that has issued from her study has been of great benefit to the Karen people. She says:

"I returned from a furlough in 1895 to help finish the revision of the Karen Bible, prepare the references and read the proofs when ready for printing. I was still engaged in this work at the beginning of the present century. I read it through, comparing it sentence by sentence with the English revision, and when I found anything that seemed to me to require change, I put it before the revision committee. This required much correspondence, but it was very pleasant work, and has left many bright memories.

I found Dr. Cross had already prepared the references, but they were taken from the English, and had not been looked up in the Karen. I looked them all up, and found some changes needed. For instance Is. 63:9 the sentence that in English reads, 'In all their afflictions he was afflicted,' in Karen reads, 'In all their enmity (to him) he was not an enemy (to them).' There is authority for both renderings, but the Committee decided to retain Dr. Mason's rendering, so the references to that sentence had to be changed. Such cases were not numerous compared with the whole number, but they were enough to make it worth while to look them all up.

After the revision and reference work on the Bible was finished, I prepared a Life of Christ in the words of Scripture combining the accounts in the four Gospels, then a translation of Daily Strength for Daily Needs, this with Mrs. Heptonstall's help. Then a brief account of the Darjeeling Disaster, when all the children in the Lee family but one perished in a landslide. Others have been anecdotes concerning Answered Prayer, Stories of Christian Work, A Sketch of the Life of George Muller, and an adaptation of F. B. Meyer's Our Daily Homily. This has been completed through Job. I have on hand a brief account of the early life of Charles G. Finney, his conversion and the beginning of his evangelistic labours. I am also making a Sketch of the Life of William Carey.

I have taught the Woman's Bible class until recently but have given it up because of my deafness. For several years I have prepared the programs for the monthly missionary meetings. Personal work and correspondence occupy considerable time."

HENZADA.

Looking back over the past twenty-five years of work in the Henzada field we are able to report a steady growth. During this period there have been over 9,000 converts baptized. The number

of baptized Christians in 1900 was about 3,000 and after twenty-five years we have over 6,000 church-members. A great many out of the 9,000 have died, others have left the field and joined other churches and others have been excluded from the churches.

In the last two years more stress has been made by the workers on Evangelistic work and the result has been beyond our expectation. Especially in the north of our field has there been splendid results. Quite a few heathen villages have surrendered to the influence of the Gospel and have joined the church of Christ. A short time before Dr. Thomas died he visited one of the villages in our field where a number of the recent converts were gathered to meet him and several other workers. Several among the converts said that they knew "Brother Willie" (as they called him) when he was a boy, and that at the time the great dacoit Shwe Lan Bo was expected to visit Henzada they came to Henzada to help Dr. Thomas protect the Mission, if it was necessary. They had heard the Gospel many times but it was only lately that they had surrendered to the Love of Christ.

The Jungle Schools have more than doubled during the past twenty-five years. Many of the children who attended these schools have gone on with their education until many have become pastors and teachers.

The money collected by the churches during this time for Home, Foreign and other branches of Mission work has amounted to over 600,000 rupees.

I am sure if the early missionaries who worked here in this field could return they would be pleased with the results of their labour in the early days of the mission.

A. C. PHELPS.

SHWEGYIN.

Fifty-nine churches, 2,310 members, 150 baptized last year.

177 boys and girls in town school, 160 boarders, eight teachers.

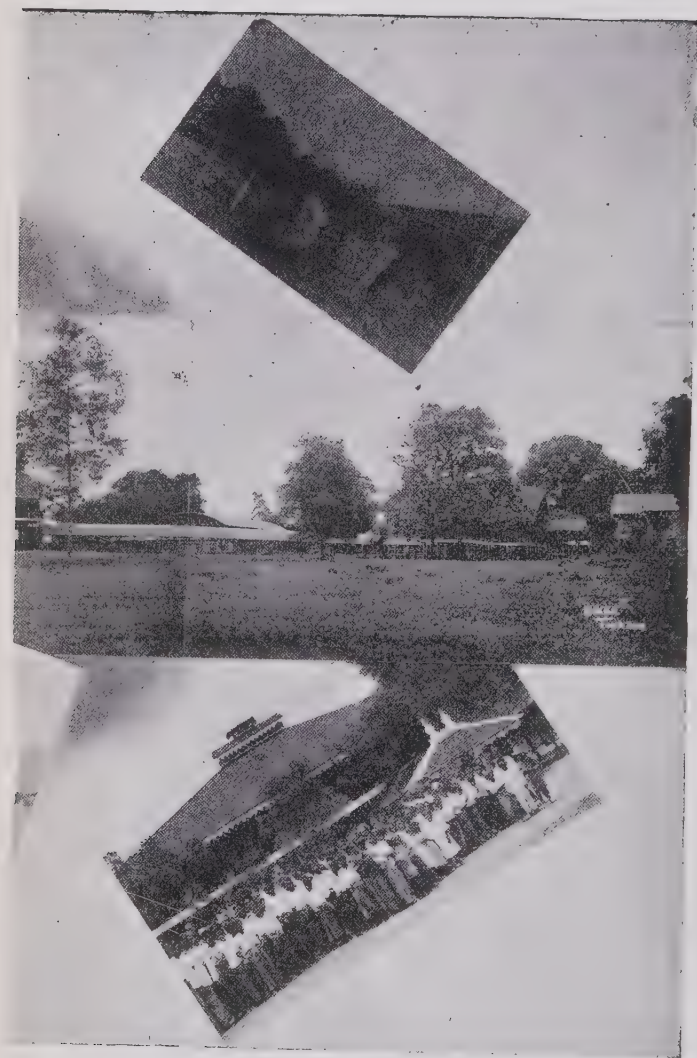
I believe Shwegyin stands first as the most truly self-supporting field in Burma. This school has never had an appropriation from America, the entire support, aside from Government aid, coming from the churches. We have small fees so the burden falls heavily upon our members. The School Committee is gradually increasing



Girls' School, Henzada.

Memorial Tablet, Atlantis Hall, Girls' School,
Paku Karen Compound,

"We want to go to school." Chin Woman, Toung



Mandalay. Entrance to Mission Compound, Myitkyina.
Toungoo.
Toungoo Field. High School, Myingyan.

the fees, in order to put the burden where it belongs. When Mr. Harris went to Toungoo and endeavoured to unite the two fields, fifty-seven of the churches refused to go. Sixteen did go—the ones around Nyaunglebin. The Reference Committee sustained the Karens in their determination to continue this school and station but for five years they were unable to keep their promise to send them a missionary. The Karens kept things going as well as they could, but having no Missionary leader, they fell into debt and the buildings fell into disrepair. We have rebuilt and repaired until things are livable and hope to see the last of the debt.

School.

We have 177 enrolled, most of them being boarders. Our eight teachers are all earnest Christians. In August we had special evangelistic meetings. The numerical results were necessarily small as such a high percentage were already Christians. The work was to cultivate the Christian life and Evangelistic spirit. This cannot be reported in numbers. Of the sixty-eight in our Middle School, there was only one non-Christian, a VI Standard boy who comes from a heathen locality and whose mother had made him promise not to be baptized. He says he believes and his life shows that he does, so we really have a 100% Christian Middle School. Sixteen were baptized from the Primary School as a result of the meetings, and the others of the twenty-three who made their decisions were asked to wait, most of them to obtain the consent of non-Christian parents.

The evangelistic spirit of the school is strong. During the year we (the whole school) have made three trips to heathen villages. In one, eight were baptized while we were there and fourteen since. In another they told an evangelist afterward that they had always been afraid of missionaries, believing they ate Karens. But after looking at me they decided not to be afraid any more. It is not one of the joys of jungle travel to be stared at and discussed to one's face, but if it removes fear and bears such fruit, then I am willing to undergo the ordeal. Their fear seems indeed to be gone as they sent two of their little children to school this year.

The outstanding feature in the school work was two scholarship passes, both first year pupils. The girl ranked fourth in the Province. We have five students in the Seminary, two having

studied in the Xth Standard. But we have only one girl in the Bible School.

STELLA T. RAGON.

TOUNGOO PAKU.

Probably no other mission compound in Burma has changed as much in appearance in the past twenty-five years as that of the Paku Karen Mission in Toungoo. A visitor would see only one building which stood here in 1900 and this will soon be torn down as it is not in use.

In 1912, the Jubilee building, with its thirteen class-rooms for day school use and its large chapel for religious services, was erected by the Karens entirely with their own money. Since the number of pupils has grown in the past six years from two hundred to over four hundred, this building could not accommodate all of the classes, and the former chapel, which had been used for a girls' dormitory, was converted into a Primary School building. With the raising of the school in 1924 to a High School, these buildings are no longer adequate and a new High School building is being planned.

Within the past five years several new buildings have sprung up, notably a residence for the missionary family and one for the ladies, also several very necessary buildings for both boys and girls and for athletics.

Of the four hundred and fifteen pupils in the school at the present time, about half of this number are day scholars which shows what a large Karen community has grown up in this vicinity during the past years. Twenty-five years ago all pupils were boarders.

The encouraging feature about the school work here is the faithfulness and loyalty of the teachers. This year there are nineteen teachers on the staff, two of whom have been here for over twenty years. Many of the others have been my co-workers for the past five years that I have had charge of the school, and I have always found them loyal and ready to accept new ideas.

In 1921, the town church called its first pastor and the religious work has had a steady growth in its various activities. A Primary Sunday-School, now numbering one hundred and thirty little ones, was organized, then a lively Junior Department, of one hundred

children. The church attendance on Sunday morning is from five to six hundred. The Christian Endeavor Society has been re-organized into three societies for the different ages. A Boy Scout Troop was organized, under the leadership of our energetic pastor, and at the present time a Girl Guide Troop is in the process of formation. The pastor has a Social Bible Class of older pupils and teachers who meet twice a week for special study. The youngest organization, only two weeks old, is the Temperance Society with one hundred members who have promised to abstain from alcohol, tobacco and betel nut.

These various organizations are under the leadership of the different teachers, who are putting all of their time and efforts into helping these boys and girls to become strong Christians who will in turn take their places as leaders of their people.

This seems to be a time of awakening for the Paku Karen people. They are realizing the importance of having a good working plant and are meeting their share of the expense of the new buildings with readiness. There is every reason to look for a bright future for this mission. The people are assuming responsibility and taking up their problems with interest and enthusiasm. And as we work for the school we look for a growth, not in numbers, but in Christian character of all pupils who come to us and of all workers who are serving the Master together with us.

E. L. ADAMS.

TAVOY AND MERGUI.

Rev. W. D. Sutton's Report:

The Karen Christians of the Tavoy and Mergui Districts have been plodding along steadily at the effort of upbuilding the Christian communities among all the Karen people of their districts. A quarter of a century gives the work a good perspective and presents a real idea of what has been done. Among all of the Karens living in these districts in 1900 only 1154 were Christians and members of the village churches in the 24 Christian villages. In the twenty-five year period the Christian Karens have laboured until they have now forty churches in forty Christian villages and their membership is 2575.

There has never been a sufficient number of pastors to man the churches. At the beginning of the century there were fifteen for the twenty-four churches. There are now thirty-six for the forty churches, but it must be noted that four or five of these pastors are no longer in active service. The outlook for young men to enter the ministry is decidedly not bright. At present there are only three from these districts in the Karen Theological Seminary. One reason for this is that the Karen churches are unable to pay anywhere near adequate salaries to their pastors.

Christian Endeavor Societies have flourished until now there are 23 with a total membership of 698. They pay the young seminary students a small salary during the hot season and send them to non-Christian villages where what they start is often the foundation for good village churches.

The Blue Ribbon Society, founded by the Rev. Horatio Morrow over forty years ago, has a membership of 1945 in its 23 societies. The church at Mytta is composed of members all of whom belong to the Blue Ribbon Society, which means that none of the members of the church at Mytta smoke tobacco, chew the betel nut, or drink strong drink.

Believing that their children will be greatly handicapped throughout life unless they are educated, the Karen parents are doing their best to provide schools for them. Twenty-five years ago there were 461 pupils in the village schools. Then the schools were opened for a few months, as a rule, during the hot season and the attendance was poor, but now the schools are opened for at least ten months and the pupils attend the sessions regularly. In over forty-five village schools there are at present 1875 pupils in standards from one to six. Formerly no school went beyond the fourth. Due to the insistent demand of the parents to the Education Department it has at last permitted the study of English in the Vernacular Schools. There are five Karen Vernacular Schools where the teaching of English is being undertaken and the teaching is being well done. It has been three or four years since the reorganization of our village schools and it is already clear that besides the larger number of children who will get a fair vernacular education with English there will be many who will continue their education at the A. V. school at Tavoy. Thus it is hoped that the village vernacular schools will make it possible for every Karen child to

get the rudiments of an education, and be the gateway on to higher education and leadership among the people.

The Anglo-Vernacular station school has furnished the basis of the education of the Karen leaders of to-day, and strives to do the same for the leaders of to-morrow. It has more than doubled in the last twenty-five years, for in 1900 there were 101 pupils while this year there are 212. Naturally the teaching staff has had to be increased. There are nine regular teachers and three for the extra subjects: weaving, slojd and book-binding.

A Boy Scout troop organized last year has a membership of 33 good Scouts of various ranks.

The boys who are candidates for the school band are learning music and practicing faithfully so that it will be but a short time before we have band players as well as band instruments.

The girls have expressed a desire to organize a Girl Guides' troop. The initial steps have been taken and next year we hope to be able to report that there is a well-organized troop.

There are seven boys from this field studying in the Mission Agricultural School at Pyinmana. To these young prospective Christian farmers the Karen people look forward with great hope that they will be able to teach them something about modern farming that will increase and improve their crops over the old taungya methods.

Two years ago our new brick dining-hall was completed. Now the Karens have just signed an agreement to erect the East Wing of the Morrow Memorial Building which will be to the Karens of Tavoy what Ko Tha Byu Memorial is to the Karens of Bassein.

The future is hopeful because the young people are aspiring. They believe that God can use them to create a better future for their people than they have ever had in the past. Thus the young people are preparing themselves to become better teachers, farmers, and preachers, and doctors. Still others will enter the Government service, believing that in their day of political power they will advance the cause of their people.

Again the future is aflame with hope, because the non-Christian Karens are receptive to the Christian message. The pastors get a good hearing from the non-Christians who visit the Christian villages and see their churches and their schools. They come to

the churches and ask permission to send their children to the schools. Sometimes the request comes that the Christians please open a school in their village. If the request is granted the people must form a village and cease roaming from place to place. When this has been done, it is usually only a question of time before a new Christian village is born before our eyes.

The Christian Karens feel the urge of an advance movement that must be made among their people. They must talk less about self-support and work more actively for it. They know that they cannot increase their incomes by working in the same old way each year. They must learn to do more work or better work, if they are to support adequately the work which is known as theirs. Thus there comes to light a new willingness to settle upon the plains get fields, and lead a more orderly life. Long have they heard the warnings and the words of Rev. Morrow and others to possess the land that they and their children may have prosperity, peace and plenty. The immediate future seems to hold the promise that the Christian Karens will at last try to follow the advice of their missionary co-workers.

BASSEIN PWO.

From Rev. L. W. Cronkhite, D. D.

Though retired and in America, I have been asked to write this outline, as being the missionary to whom the quarter century taken as a whole, is best known. I am at some loss, so far away from Bassein.

In 1899, Mrs. Cronkhite had returned to America, and has never been able to rejoin the work. I remained till furlough in 1902, when Miss A. O. Ragon, in charge of the school, took over the field as a whole also. Circumstances kept me in America until 1909. During this long absence, Rev. J. E. Rhodes of Oregon had the oversight of the field for two years. During rather more now than a decade past, Miss M. B. Pound has been untiring and most efficient in her care of the school. Rev. and Mrs. Walter Bushell were in charge two years till 1917. Rev. and Mrs. C. L. Conrad came to my relief in December 1921, just before my retirement in April 1922. Ill health has compelled them to take furlough, leaving Misses Pound and Tschirch in charge. In line with the trend toward

devolution, Saya Shwe Ba has been given extensive responsibilities and is now travelling widely over the field, with fine results to date.

Our church membership 25 years ago was about 1300, I think in some 40 churches. The 64 churches of to-day have a total membership of about 4300. There has been a large increase in jungle schools under Christian teachers, as also in native support for the same. I hear that the wide-spread spirit of inquiry, from various motives, among the heathen is still spreading very notably.

As to buildings, several of our village churches have erected really excellent chapels, each costing Rs. 6000 or more, all at their own expense. On the city compound, the fine new chapel-school building was dedicated in March, 1920. Its cost with furnishings was about Rs. 75,000, in addition to which Rs. 30,000 were expended on covered walks, enlargement of girls' dormitory, etc. Of these sums the Pwos contributed some Rs. 60,000 before my departure. Mr. Conrad has since added a fine large refectory for the school.

A small start for an endowment fund has been made, and I turned over about Rs. 7,000 on this account.

Miss Pound, who with Miss Tschirch, has charge of the Pwo Karen work in Bassein, at present, adds the following:

In four months after organizing our W. W. G. Chapter, "The Torchbearers," our girls raised Rs. 25 and during the hot season vacation two of the members went out as our W. W. G. representatives, and did a month's faithful work in a large heathen village. We meet for a half-hour every Sunday afternoon on my veranda and read missionary stories. Then once a month these stories are told to all the girls at their weekly prayer-meeting. We certainly have some good story-tellers.

During Mr. Conrad's absence on furlough, Mr. Chaney has the oversight of this field in addition to his other work, coming over once in two months to confer with the Associational Secretary and pastors, and assist in the work generally. Miss Tschirch and I spend our time in the school while the associational work is being efficiently carried on by Secretary Saya Shwe Ba, supported entirely by the Association. He is touring almost constantly during the rains, which we missionaries are not able to do.

We have an attendance of over three hundred in the school, including the young men and women in the Elementary Training Classes. The best period of the day for me is the hour spent with these classes in Bible study.

Our C. E. Meetings are on the up-grade since we have introduced the group system in our meetings. There hasn't been a poor meeting this term. We have more Buddhist pupils this year than last, thirty of them entering for the first time this year—all from one village. Our Pwo Karens are waking up to the need of an education, and we trust there will soon be also a real awakening spiritually.

MOULMEIN.

Rev. C. L. Klein reports:

Twenty-five years is quite a long span to survey, especially when a missionary is new. Very early in the decade financial depression is noticed, but it seems to have been overcome about 1904 or 1905. This was followed by a period of spiritual prosperity during which several churches were added. About 1906 the Thaton station was closed and joined with Moulmein, giving one missionary another field of 5000 square miles or in all 12000 square miles to cover. This makes the Moulmein field the largest in area and the largest in Karen population of any Karen field in Burma. The Missionary was forced to do his work in two dialects. This seems to have been unwise because it shut off the one Missionary from visitation to all the churches.

After the completion of the building project in 1908, another slight revival seems to have broken out, but this largely took the shape of yielding young life to the Kingdom service. At the close of the decade 1900-1910, the town school had an average attendance of 110 with two very consecrated Missionary ladies in charge. The prominent pastors in the field to-day began their ministry during this period. There seems to have been sort of a "hit and miss" plan for developing the Mission previous to this time, due to frequent changes in the Missionary personnel. A Home Mission Endowment fund was started and built up with Karen money. Likewise a Town School Endowment and the Karen Home Mission Society began to function and the Karens began to bear the cost of preaching the Gospel. The Great War period saw a further retrenchment on

the part of the Foreign Mission Society in regard to financial help. The same period brought a more widespread knowledge among the Karens of the benefit derived by doing their own work. During this period the Karen should have been awakened to the fact that the Town School Buildings were rapidly decaying. These buildings could not adequately house the growing school, and many Karen children went to institutions other than Karen and so much of the educational value of the Town School was lost. A little was done but the buildings were of the same character as the old structures. The new buildings are attached to the old much like new patches of cloth on an old garment.

The period 1920-25 saw a burst of energy that makes glad the heart. First came a desire for more control of Karen affairs. They did not seek to dictate but sought to control by co-operation. This was expressed by a Karen Elder when the present missionary asked the Karens to take over entire financial responsibility of the Town School. The Elder said:—"The A. B. Mission has been our father and mother for a great many years. Let us ask permission that we may carry on the school by ourselves with just missionary supervision."

The second great step was a realization that the school fees were shamefully inadequate. During the period 1920-25, the school fees were raised to standard rates, an athletic fee levied and the boarding fee raised three times until now it is the highest of any Karen school in Burma. The enrollment of the town school increased to over 300. A new Anglo-Vernacular school, built and supported entirely by the Karens, has been built at Kyain. This school has an enrollment of about 190 and is very strategically located. In connection with the Town School, baptisms average 30 a year with over 40 decisions for Christ. So far this half-year there have been 43 decisions and 19 baptisms.

In the field work baptisms have increased steadily from 159 in 1920 to 245 in the half-year of 1925. Small revivals can be found all over the field, and there is a great wave of interest moving among the non-Christians. Another phase of this revival is the great amount of building that has been completed. Six churches have erected new timber churches. These new chapels have been dedicated also. One of the churches is the large brick structure at Kyain for school and church and will seat 1000 people. All

the buildings are permanent, teak and pyinkado. All have been dedicated free of debt and all the money came from Karen sources. Three more churches are now collecting money for new buildings.

The fourth great phase of the revival is connected with the Home Mission Society, whose budget has increased from Rs. 800 to Rs. 3600 and its workers have increased from 8 to 30.

The fifth thing to note is the establishment of four new self-supporting churches. There are other bodies sufficiently large and able enough to be self-supporting but they have not yet asked for recognition.

Lastly has come the campaign to renew the Town School and to erect adequate school buildings, church, and dormitories. The Karens have set about to raise Rs. 300,000 for this project alone.

The future is bright with promise.

C. L. KLEIN

MAUBIN PWO.

Miss Carrie Putnam reports as Rev. C. E. Chaney is absent acting as Field Secretary in Rangoon.

Maubin was opened as a Pwo-Karen mission station by Rev. Walter Bushell in 1880. Much pioneer work had previously been done by Rev. D. L. Brayton who had organized twelve churches with 369 members. At the opening of this century there were 20 churches with a membership of 829. The station school registered 127 pupils and was in charge of the writer, while Rev. B. P. Cross had charge of the field work.

From 1903 to 1909 Miss M. B. Pound, Miss Lawrence, Mr. and Mrs. Clark and the writer had the work of school and field. Mr. and Mrs. C. E. Chaney arrived in 1909. Mrs. Chaney greatly endeared herself to the Karens; but her missionary service was brief and before a year had passed she laid down her earthly labors to enter higher service. I returned from a furlough in 1911 and resumed my work in the school. The following year Miss Pound returned, and for the next two years we were again left in charge while Mr. Chaney was in America. On his return he brought with him a new recruit, Mrs. Elsie Northrup Chaney, who has proved a most valuable addition to the missionary staff. Both she and Mr. Chaney have been indefatigable in their labours, and there has been a gratifying advance along all lines. In 1917 Miss Hesseltine came

and put in a full term of excellent work and in 1924 Miss Stevens took her place. Maubin has suffered from these frequent changes in the missionary staff. But in spite of this the first quarter of this century has seen a steady advance along all lines. The school has grown from 127 pupils and seven teachers to 500 with a staff of twenty teachers. A vernacular middle school has been added, and two Elementary Teachers' Training Classes with a large practicing school attached. A substantial and commodious boys' dormitory has been built, also several teacher's houses and a building for the E. T. C. and vernacular school, towards the erection of which one of our village churches gave Rs. 2100. A fine mission house has also been built, and two fine drill sheds. The fact that between 300 and 400 pupils have been baptized during these twenty-five years testifies to the value of the religious work done.

The field has shown a constant expansion, and the little band of 829 Christians has grown to more than 2000, and the number of churches from 20 to 35; while their yearly contributions have grown from Rs. 3620 in 1900 to Rs. 13,021 in 1925. During these twenty-five years the churches have reported 2392 baptisms, and contributions amounting to Rs. 156,500. This does not include special contributions from individuals for specific purposes. One woman in the Maubin church has made a gift to the mission of a fine guest house at a cost of nearly Rs. 6,000, and her son and his wife have supported evangelists and Bible women at their own expense.

Some years ago, Saya Tha Pu, the pastor of the Maubin church, started a project for raising an endowment of Rs. 10,000—the income to be used for evangelistic purposes. That fund has now been completed, and is supporting two evangelists.

Vernacular education has been pushed, and we now have about 40 village schools. Our Karen Woman's Society aids materially in maintaining these schools where other funds are not available. They also contribute to other worthy objects.

Time and space fail me to tell at length of the work of our evangelists and Bible women or of the young men whom we have ordained to the gospel ministry. One of these has been serving for the past two years as chaplain to the Burma Rifles in the Malay States, and has had the joy of baptizing about forty converts as the result of his ministry.

I should like to speak of some of our splendid teachers, especially some of the women who were proteges of the mission years ago, and are making such a satisfactory return for the money spent on their education. I could enlarge at length on the usefulness of our gifted and efficient head master, Saya Toe Khut, a member of the Legislative Council, who is acting temporarily as Mr. Chaney's assistant in the field work, while he is serving as field secretary. And I must not forget our fine company of village teachers, many of whom serve not only as school teachers but S. S. superintendents, leaders of the Sunday worship, and evangelists to the surrounding heathen. Nor can I overlook the hundreds of strong, useful men and women who have gone out from our school to assume places of responsibility and helpfulness in their various callings and are helping to sustain and strengthen our village churches. Like all other missionaries we have had to sorrow over the sins and falls of some whom we have trusted. But on the other hand we rejoice over the faithful work and exemplary lives of many of our helpers, and in the increasing willingness of the heathen to listen to the gospel message.

What of the future? We cannot read its secrets; but we shall continue to plant and water, doubting not that He who has given the increase in the past will give it even more abundantly in the future.

THARRAWADDY.

Miss C. L. Johnson writes:

Tharrawaddy was originally a part of the Henzada field. The field was divided in 1889 and Rev W. C. Calder took charge. He lived at several places along the railway line until it was finally decided to open the station at Tharrawaddy, the head-quarters of the civil district. When Mr. Calder left, the whole burden of the work fell on Thra Po Kaing. Not only did he keep up the school, but he became the right hand of the missionaries who had the oversight of the field from Henzada and Insein. The Karen population of the field is about 30,000. When the mission was first set apart there were 584 church members gathered into 20 churches. They set about at once to raise money to build a station school. The school was opened in 1890 with only 18 pupils for no more could be accommodated. In 1895 Miss S. J. Higby came here from

Bassein. She found only 30 pupils and mat buildings. There were no comforts or conveniences for living or keeping school. Later in that year the school was registered up to the fifth standard with 75 pupils. Often her room was given up to pupils for classes as the number of children kept increasing. Her great work here under severe physical limitations won not only the hearts of the people but also the recognition of government. She was the recipient of the Kaiser-i-Hind medal "For distinguished service in India."

In 1903, there were nearly 300 pupils in the school. In this year Rev. and Mrs. H. I. Marshall came. At that time the Woman's Board of the West had built Miss Higby a new bungalow, but all the other buildings on the compound were temporary structures. Mr. Marshall's first task was the erection of the main school building which cost about Rs. 21,000. The Karens paid a third of this. Miss V. R. Peterson became Miss Higby's co-worker in 1905. When Mr. and Mrs. Marshall were on furlough in 1910, Miss C. L. Johnson was sent to Tharrawaddy.

In 1913, the Karens urged the raising of the grade of the school from Middle to High. Then a large hostel for High School boys was built and an additional grant of two acres of land was obtained from government, making 13 acres in all. A girls' dormitory had been completed in 1910 and was extended to about twice its original size in 1925. Our main school building contains only eleven classrooms, but we have twenty-one classes. The other ten classes are housed in various places. We are in great need of a Primary school building. We have an enrollment of 500 this year. Since the school was organized 3,165 different pupils have attended. This school is very cosmopolitan, for Burmans, Indians and Chinese attend it as well as Karens. The aim of the school is two-fold, namely, to win the non-Christians to Christ and to train men and women to become teachers, preachers, and strong Christian leaders in the various walks of life. This latter aim has been largely realized, for 12 out of our 21 station school teachers to-day have been pupils in the school, many of the jungle or village teachers and pastors have been pupils here, many are teachers and preachers in other districts, and throughout Burma may be found leading business men and government officials who have received their early training in this institution.

Special mention ought to be made of Thra San Baw, K. I. H., M. L. C. Most of his education was received here. After finishing Normal school he returned to this school and became headmaster. The school prospered under his leadership for over twenty years. When Mr. Marshall was transferred to Toungoo in 1916, Rev. and Mrs. Lewis were sent to Tharrawaddy. When they went home on furlough in the spring of 1923, Thra San Baw gave up his school work to take up the general field work of Tharrawaddy district, while Miss Johnson and Miss Anderson were given charge of the station school and compound. During the past three years Thra San Baw and his wife have very ably and successfully carried on the field work which was formerly cared for by a missionary sent out from America.

The original twenty churches have become thirty-five, and the membership has reached 2,200. They all support their own pastors. In addition they maintain a Home Mission Society which supports ten evangelists and assists weak churches to pay their pastors. They also make contributions to the Burma Baptist Convention, the Karen Theological Seminary, the Karen Women's Bible School and for other objects as occasion requires. The various churches have Christian Endeavour Societies which maintain teachers and evangelists in heathen villages. There are also organized women's societies in the churches. They support five Bible women who teach and preach in heathen villages. All the village work including the building of their chapels and schools is carried on by the Karens themselves.

In view of the large proportion of non-Christian Karens still in this district, there is great need that the work will gain yet more momentum, and go forward till all of those who do not know Christ have been brought to His feet.

LOIKAW.

Twenty churches—804 members.

Rev. G. E. Blackwell in charge. Report written by Rev. C. H. Heptonstall.

Twenty-five years ago the Loikaw Mission was a part of the Toungoo field and I travelled over it yearly. Its nearest church was five days' journey from Toungoo and there were then four other

churches to visit and many heathen villages to which we had access and visited as far as possible during the limited time for travel.

In 1899, Drs. Bunker and Johnson, returning from furlough, were designated there to push the work more aggressively. On arrival at Loikaw (via Fort Stedman) they met opposition from the Assistant Political Officer stationed there, and it decided them to pass on and locate at Dawshi-i, fifteen miles distant, where there was already an established church amongst the Padaungs and a commodious wooden chapel in which they could camp. Here Dr. Johnson built a Mission House, a combined School and Chapel, and a Boys' Dormitory.

Dr. Bunker's health failed after a little more than a year there and I changed places with him, he coming to Toungoo, and my wife and I going to Loikaw, where we spent the year 1902. It was while there that year that I visited the Goung-Dos, a tribe difficult to reach, and it was only with considerable strategy that I secured a picture of a group of the men. The women remained hidden.

In 1904, Mr. and Mrs. Samuelson and Miss Anderson were designated to Loikaw to relieve Dr. Johnson for furlough. Miss Anderson was called home to a dying sister in the Fall of 1904, and herself died in Toungoo on her way home, and Miss Thompson took her place in Loikaw.

Finding it very inconvenient to be fifteen miles distant from postal facilities and bazaar and out of touch with Government Headquarters, and being encouraged by a new official to settle in Loikaw, Mr. Samuelson, obtaining permission from the Reference Committee moved the Mission Buildings from Dawshi-i to Loikaw, securing a fine site of fifty acres on rising ground. This was accomplished in 1906, and is the place where the Loikaw Mission is now established.

To this compound and work Dr. and Mrs. Johnson returned together in 1908, and Mr. and Mrs. Samuelson moved down country the year following, Miss Thompson having already gone to Tavoy. From 1908 until his death in 1915 Dr. Johnson pushed the work in Karenni untiringly. New villages were occupied, new village Schools opened, wooden chapels built, church membership doubled and the work advanced on all lines. Both Dr. and Mrs. Johnson gave of their best unstintingly and when Dr. Johnson was called to his reward in 1915, Mrs. Johnson carried on the work alone includ-

ing the medical side of it which her knowledge of medicine enabled her to do. During this time a dormitory each for boys and girls and two new teachers' houses were added to the equipment. The only assistance I could give from Toungoo was at the Annual Association and Pastors' Class until 1922, when my wife and I again spent one year in the work. We were relieved by Mr. and Mrs. Blackwell in 1922, who are the present staff.

Mrs. Johnson's health having begun to fail she was obliged to leave the work in January 1924, and moved to Taunggyi where on medical advice she has since remained. Her last act before leaving Loikaw was to build a hospital on the Mission compound to the memory of her husband, funds being given by the Temple Baptist Sunday-School, Los Angeles.

In the Loikaw Field there are many tribes of Karens, but the two dominant races are the Red Karens and the long-necked Padaungs. To date the Padaungs have been the ones most easily reached, and in 1922 the women of one entire village, some fifty, discarded their brass shackles, though not all embraced Christianity. The Red Karens have hitherto been counted almost hopeless, but now Mr. Blackwell finds his most hopeful outlook amongst them. Two new Red Karen villages, occupied since Mr. Blackwell took charge, are very promising and one other large one is calling for a preacher and offering to build him a house and feed him. A Brec Village that had had a teacher for many years and barely a handful of converts has turned en mass, and some ninety were baptized within six months.

Mrs. Johnson speaks of the Women's circles so dear to her heart when in Loikaw. There are fifteen of them and although the hill women are poor they have paid Rs. 96 a year to the support of one preacher, besides keeping their individual churches and sending small yearly gifts to the Women's Bible School. The C. E. Societies too in every village were so enthusiastic.

TOUNGOO BWE.

The report of Rev. Lee Lewis.

Twenty-five years ago Dr. Bunker was still in the country, though drawing to the close of his useful thirty-seven years of service for Jesus Christ. In 1899-1900 Drs. Bunker and Johnson

were exultant over the opening of a new Mission Station in Loikaw. Dr. Bunker could not remain there so returned after a year and four months to Toungoo and Mr. and Mrs. Heptonstall took the Loikaw work. Opening this station was a wise move for future results have sanctioned it.

There has been a constant change of personnel in the quarter century. In 1900, Dr. Bunker, Dr. and Mrs. Johnson, Dr. and Mrs. Corson and Mr. and Mrs. Heptonstall were connected with this mission and its baby, Loikaw. Miss Thompson and Miss B. Davis were here besides Miss Eastman who was engaged in literary work. To-day there is one missionary family and one single lady for school work, and Miss Eastman.

Buildings.

The East end of the school and Chapel building has been enlarged, and one new building has been erected, a combined hostel and hospital for small boys. An Elder gave Rs. 3,500 for this building.

Economic condition of Villages.

It is no secret that the economic condition of the Bwe Villages has not improved in the quarter century any appreciable degree. In normal times living is hard, hill cultivation difficult and transportation over the hills is by foot. The coffee trees have died off from a blight, the orange and sweet lime trees are yielding little income, betel gardens in the North Association are giving considerable to a very few villages. It is hoped a way may be found to better the condition of the Karens economically.

Statistics.

A comparison of statistics for the Bwe Karen Mission for the years 1900-1924 shows large decreases for which there are a number of real causes. The setting off of Loikaw with several churches is one. The several famine seasons during the period under report took deadly toll among the disciples, and pastors could not be supported even in part. Hundreds of the villagers left their homes and went to work on the plains to find food for their families. Schools-day and Sunday—were dropped having no teachers as there was no food to give them. But the town school greatly increased in numbers as those who could afford it sent their children to

escape the food shortage in the hills. The physical resistance of the people was weakened and many diseases have found in the Karens a ready prey. It is not unusual at the annual Association to have more deaths reported among the Church members than baptisms.

Development of self-support.

Great strides have been taken in making the field and the school self-supporting. The amount of U. S. Money put into each has decreased considerably. In the year 1899-1900 Rs. 5,216 were expended on native preachers. Included in this was Rs. 756, the salary of Rev. H. S. Klaipo. He was educated in America and laboured for Christ among his own people many years. Always courteous, generous and kind, he ministered as a faithful servant of the Great Servant until his demise in 1919. In 1915-16 American grants for preachers had been reduced to Rs. 1,647 and in 1923 they had fallen to Rs. 385. On November 1st, 1925, they were discontinued altogether.

Growth of the Town School.

Even though the number of schools has decreased in the district, the town school has grown through the quarter century. In 1899, the A. V. Dept. was opened in the Vernacular school and eighty pupils were enrolled; salaries were Rs. 2,500 and are now Rs. 14,000 annually, an increase of 600 %. Paddy cost Rs. 1,278 then against Rs. 3,600 now. Numbers have increased and Government has increased its support from Rs. 1,000 to Rs. 6,000 annually. American money has decreased proportionately for in 1900 the school received Rs. 1,800 while now it is but Rs. 900. However, Karen contributions have not increased in proportion, for they gave in 1899 Rs. 899 and the average for the past twenty-five years is Rs. 843, but school fees have increased to seven times that of 1900.

Finally, we are grateful for many things, for God's blessing is manifest in his work here. The Mission has had the result of Miss H. N. Eastman's experience and faith. We are not unmindful of the labours of dozens of Karen Pastors and laymen. A Home Mission Society is beginning to function. Since the east side is evangelized we are turning our attention to the west side, where there are thousands of Burmanized Karens. May God bless us even more abundantly in the next quarter century.

THE MISSION TO THE SHANS.

Federated Shan States, Burma.

MONGNAI.

Dr. and Mrs. Gibbens in Charge.

They report:

Work established 1892 by Drs. Cushing and Griggs, the latter for medical work. The usual missionary changes brought in succession Rev. and Mrs. Young, Dr. and Mrs. Henderson, Dr. Harper, Dr. and Mrs. Henderson on second term with Rev. W. W. Cochrane, up to 1907, when Dr. and Mrs. Gibbens took charge and have remained the only field workers for both medical and evangelistic work ever since. Mrs. Mix was in Mongnai up to 1907 in charge of the orphanage for Shan children. Mrs. Alexander came in 1917 for educational work and has ably assisted us for eight years. Rev. Bla Paw and his wife Naw Bessie, Karens from Lower Burma, have been fine workers for twenty-five years. They are greatly loved by Christians and non-Christians and have much influence among the latter because Thra Bla Paw "practices what he preaches." The work required to put even a small mission "on its feet" is prodigious and the men and women who laid the foundations of the present encouraging work may look back in joy on the years spent in Mongnai.

Evangelistic.

The whole aim of the mission from the beginning has been evangelistic, whatever the means used, always this end in view—the proclamation of the Gospel and the winning of men, women and children to the Lord Jesus Christ.

Mongnai is largely a Shan station. At first people listened quite attentively for the story was new. Now it is old and attention is hard to get and hard to hold and converts hard to win. The religion is both Buddhist and Animist, and most of our converts have been from the latter. The future holds more hope of success among them too, but the glorious Message will be preached to all. Our methods of evangelization are first bazaar preaching in the great fifth-day bazaars. Many hear but few heed and converts from bazaar work are few. Second, house to house visitation. Very

successful because of the individual and personal contact, heart speaks to heart and we consider this our best method of reaching the Shans. Third, Bible Colportage. Combines publicity of our Faith with personal work. God's Word is left in all kinds of places and witnesses silently when other agencies fail.

Present status of Mongnai Church. In the past twenty-five years a steady and gratifying increase in knowledge of Christianity on part of Christians and growth in character and behaviour. 281 baptized in all since 1900. Present membership, 134. Many profess belief but dare not openly confess Christ. Fear of the Ruler of the State, and of friends and relatives, together with the question of the fifth-day bazaar when it falls on Sunday are deterrents and keeping many out of the Kingdom of God.

Educational.

In 1900, there was one small unregistered, Mission-supported school. It was registered in 1905 and most pupils were from the orphanage. Later a Government Vernacular school was opened so mission changed to A. V. in 1915. The buildings were poor and there was no Government aid; but school grew slowly, with attendance never more than fifty-five or sixty, for parents could not pay A. V. Fees. After a struggle to keep the school open it was changed in 1924 to a "Vernacular school teaching English." The same good staff was retained, Government help greatly increased, fees were abolished and now this school numbers 105, many of whom are pure Shans from all grades of society. It is a growing and going concern to-day for which we praise the Lord. We stress A. V. education in Mongnai town in order to raise up and train Christian leaders for Shan work. There is no other good Christian school within 100 miles. A self-supporting, self-propagating Shan Church needs trained Christian workers. A good Christian school is a pre-requisite for the future development of a Church and Christian community.

Village school work.

One Vernacular school in Loilem of about 40 pupils and one in Bang Long of 35. A preacher is resident in Bang Long and has splendid opportunities for evangelistic work among the thousands of hill people surrounding Bang Long; also the great bazaar every fifth day gives a wonderful opportunity for Christian work.

Medical Work.

Not an end but a MEANS of Evangelism. Perhaps most of those baptized in our Mongnai sector were won to Christ through medical agencies. At first medical aid free; morning and afternoon clinics and a small dispensary near bazaar, where preaching directs people to the Great Physician for healing of soul maladies. Preachers on tour take medicine and relieve much suffering. The Medical Missionary is too much tied to station work to do much itinerant medical work at present but hopes to do more in the future.

Staff.

A trained Indian Doctor in Mongnai Hospital, but only one untrained assistant for compounder and general helper. We need other workers, especially a trained nurse, but one of Mongnai's best students is now in training in the E. M. M. Hospital to be a nurse to her own people in Mongnai. Who will help our hospital by paying her salary of from \$10 to \$15 per month?

During twenty-five years the average yearly treatments were about 5,000 or about 125,000 in all, mostly out-patients. Our greatest medical need is a new hospital to cost \$10,000. Who will give it? Plans ready for anyone interested in erecting a new hospital in memory of some dear one. The medical work is self supporting, except for salaries of medical missionary and native doctor.

Division of Mongnai Field.

The field was too large to be well worked from one centre, the population was scattered, and no other Christian body was at work. Also Mongnai was malarial and not suited for missionary residence. So it was decided to divide into north and south sectors, the south with Mongnai as centre and north with Loilem, 2,500 feet higher, as centre. Loilem is on the main trunk line, is seat of Government Head Quarters, has a Treasury and Military Police. The elevation makes it cool and healthy. In Loilem, with God's help we were able to build ourselves a good bungalow for which we do not ask any rent. A good school has been erected at a cost of only Rs. 300 from the Society and there are other auxiliary buildings for workers. The work is self supporting, and we have never done any mission work in which we have seemed to have

God's manifest help as we have in planning, erecting and financing the Loilem buildings.

Present Blessings and Future Prospects.

At the close of the quarter century in this great field we have by God's blessing, two fine compounds fifty miles apart, with good roads between; also a Ford car to help us to get rapidly around our field in every direction. Medical and school work in each, and evangelistic work in the south section largely in the hands of Thra Bla Paw, who is working well to help the Mongnai Church to assume a greater degree of self-support and self-propagation.

The future is bright, for as the quarter century closes we have our own students in training as follows; three in the Theological Seminary in Insein, two of them to graduate this year and return to Shan work; one girl is in the Bible school in Insein, training for Bible woman; two boys in Normal preparing to be teachers in our schools; two girls in Moulmein graduate as teachers; one nurse in training in Moulmein; these with the six trained workers already in the field, give us reason to say with Judson "The future is as bright as the promises of God." We look into the future and see many more than the present number of Christians with a strong self-supporting Church for each of the dominant races of the field, both plains and hill people, which will be a blessing to the whole of Shan Land.

Fellow Soldiers of the Holy Warfare of God, we entreat you to come over into *our* Macedonia and help us by your prayers as well as by your gifts, that our God may get great glory to Himself in the mightily changed lives in the people of this region.

(Dr. and Mrs. Gibbens' report was in the original very full, well arranged and complete. It was with great regret that it was reduced to the present size, for it was a fine example of the development of a difficult work from the smallest beginnings to a far-reaching work through its medical, educational and evangelizing agencies.—*Editor.*)

TAUNGGYI.

Mrs. W. H. Mix has given forty-six years of Mission Service to the Shans. She has saved and mothered many orphans, but her greatest contribution to the work has been her Literary productions. She tells of her work in her all-too-short report.

"The year 1900 found me in Mongnai, S S. States, busy with school work. At the same time I had much to do for the orphans whom it had seemed my duty to take into my care. I had been in Mongnai since 1893 and had taken motherless babes from that time, when they were brought to me. So I had these children of various ages from a month old to seven years. At that time I must have had about twenty. The work went on, the number of orphans increasing as the years passed. In 1905, I was appointed to do Shan Literary work, with Mrs. Cushing, and this was added to the other work that I had in hand.

In 1907, I was relieved at Mongnai and joined Mrs. Cushing in Insein, doing Literary work only. When I left Mongnai I had thirty-two orphans to leave there, sixteen boys and sixteen girls. The Literary work was of various kinds. I read the proof of the whole New Testament with references newly added. Although this proof was already said to be correct, I found hundreds of mistakes, which took many months to correct. Meantime the Shan dictionary with English definitions was in process of revision. While at work on that, I had the English-Shan dictionary in hand. With both dictionaries I was busy for several years. The printing of the Shan-English dictionary was completed about the year 1914 and the English-Shan in 1920.

Meantime I had to read the proofs of the Shan Gospels being issued as Scripture portions. Since the Dictionaries were completed, I had to change the expression for baptism in the Shan Gospels to conform to the desired expression of the B. and F. Bible Society and to put it through the press. I have more recently prepared "His Life" in Shan and put that also through the press."

NAMKHAM.

Dr. and Mrs. Gordon Seagrave in charge of the work for Shans, Dr. Seagrave sends the following account of his work.

The Namkham Shan Mission, founded by Rev. W. W. Cochrane about the year 1892, had the usual troubles getting started as are experienced by all Missions to the Shans. By 1902, when the personnel of the workers was increased to a respectable number, the following was the approximate state of affairs.

Missionary Doctor and wife; two native assistants; one Kachin and two Karen evangelists; one Karen, one Lower Burma

Shan, one Namkham Shan as teachers in the school; three Bible women; four buildings for school and dormitories, all temporary and one Missionary's bungalow; thirty-five school children, Kachin and Shan; thirty Christians, almost all Shan.

At this time the mission was not primarily a Shan mission but a combination of Kachin and Shan. This remained the case till the end of 1906 when a Kachin Missionary was appointed. This did not however, mean all it was supposed to, for either the Kachin or the Shan Missionary was a minus quantity most of the time, and it was not till 1914 that separate Kachin and Shan Churches were organized. The Missions were not yet very distinct since the schools were mixed Shan and Kachin under Kachin Mission control. This difficulty was removed about 1919 and since that time the missions of Namkham have been distinct, each with its own Missionary.

The Shans are Buddhists with a good deal of spirit worship thrown in. The Namkham Valley Shan is exceedingly difficult to convert to Christianity. We have on the Chinese border, however, a very different variety, the Chinese Shan, whose Buddhism is perfunctory and is therefore much easier to convert. Although we have the true Namkham Shan, a much cleaner and more alert man on the whole, among our Christians, by far the greatest number of our converts are Chinese Shans.

Aside from the difficulty of the Shan himself, the greatest hindrance in the development of this mission has been the frequent change of the Missionary in charge. We have had Mr. Cochrane, Dr. Kirkpatrick, Senior, Dr. Harper, Dr. Rittenhouse, Mr. Ingram, Dr. Hanson, Dr. Kirkpatrick, Junior, Dr. Harper again and finally Dr. Seagrave, the Kachin work occasionally being run by the Shan worker and vice versa. This sort of thing means hard times for the Missionary who spends most of his term finding out how to run the Namkham Mission and then either dies or goes to some other Mission. It means hard times for the work because it is being handed from one Missionary with one variety of ideas, to a new man with entirely different ideas. The medical work, too, suffers with these changes. In spite of this a great deal has been accomplished and a comparison of the details which follow with those at the beginning, will make anyone who knows the hard heart of the Shan people sit up and praise the Lord.

Hospital.—Mission Doctor and one Assistant Surgeon; one trained nurse Karen; 2 Shan, 3 Kachin Assistant Nurses; 2 trained Nurses, Karen; two Shan, three Kachin Assistant Nurses; two hospital assistants, one hospital, one dispensary.

Medical.—400 inpatients this year against twenty-five a year up to three years ago; 102 operations against four in 1921; twenty baptized this last year, all Shans except one.

Evangelistic.—Three ordained and one un-ordained men; one Church, housed with school, another with thatch building; 137 Church members.

Educational.—Twelve teachers; Two permanent wooden school buildings and three temporary, good dormitories, good auxiliary. Also one of the best Mission residences in Burma. 201 pupils against ninety-one in 1915.

Our chief aim is to get a hearing among these people who are so satisfied with the existing order of things, no matter how unsatisfactory it really is. This last year has furnished a few occasions when we have had an unexpected opportunity to preach unhindered. and we are encouraged, although the Shans are still able to furnish us lots of occasions to become depressed. Some day we hope the Shans will discover what Christ can do for them and will surprise the world by coming forward in large numbers.

KENG TUNG.

Rev. and Mrs. J. H. Telford, Missionaries to the Lahus. No Shan Missionary. Dr. and Mrs. Miles just arriving for Medical work. Miss Jenkins, Nurse, Miss Riggs, Educational work.

Mr. Telford reports for the field.

The Kengtung Shan Mission is just completing its first twenty-five years, having been opened in 1901 by Rev. W. M. Young. During these years comparatively few Shans have become Christians, but thousands of Lahus have been won for Christ. In 1904, the first Lahu was baptized and ever since the Lahus have been finding their way to God.

In Kengtung State it has been the policy to reach all the different races with the Gospel message. Thus in our Churches we have Shans, Lahus, Tai-Loi, Wa, Kachins and Kaws. The last five tribes are hill people, four of whom are Animists while the Tai-Lois are

Buddhists like the Shans. During the sixteen years that Mr. Young was here much work was done in the organization and development of the Lahu Churches. Mr. Antisdel was with him part of this time and was the first white man to study and speak the Lahu language. Dr. H. H. Tilbe made the first reduction of Lahu to writing.

Associated with the Missionaries in this field have been some splendid Lower Burma Karen workers and much of the success of this work must be attributed to them. Under their leadership, the Lahu Church has steadily advanced. Now we have an excellent company of Lahu men who are in places of responsibility as preachers, pastors and teachers in the Lahu Churches and schools.

I am glad to include here the fact of our first baptisms in a Kaw village. The Kaw race has been exceedingly difficult to reach. Many years ago Thra Po Tun, a preacher of this Mission, purchased from slavery a family of Kaw boys and girls, and adopted them, placing them in the Kengtung school. All of them became Christians, and the boy of the family, Comle, was a teacher in a Lahu village when I came here eight years ago. I later put him in a Kaw village to work for his own people, with the result that this year six from that village have been won to Christ; we are hoping that this first penetration of their superstitious and stubborn ranks is but the beginning of their coming in large numbers to the Saviour.

We have one Shan Church in the town of Mung Yawng, with forty members. In Kengtung we have a number of Shan Christians and the number is increasing. There is a vast population of Shans in Kengtung State, and if they are to hear the Gospel, a Mission family to do evangelistic work among them is imperative.

Educational Work.

Education has never been popular in Kengtung, even among the more civilized Shans. We have had schools for Lahus from the beginning of their movement to Christ. In our mission schools we have about 700 students. Some of the lads who have studied in our schools are now teachers and doing much to advance the Kingdom of God among the Lahus. This is perhaps the most important work in which we are engaged, the training of Lahu young men to be preachers and teachers to their own race, and to non-Christian races of the State.

Much needs to be done for the Lahus along economic lines. Some boys are being trained in weaving and seri-culture. The Lahus are very much interested in this practical side of education and especially want their children to learn to weave on the improved looms. One of the Lahu villages has purchased one of these looms. The Shan school in Kengtung town is increasing in numbers and in favour with the people. The Sawbwa of Kengtung sends his daughters to our Shan school. Chinese, Burmese and Indian children are also pupils here. When the Lahu school opens at Loimwe next year the Shan school will move into the present Lahu building.

Medical Work.

The medical work in Kengtung has been greatly hindered as we never have had a medical Missionary long enough to make it a success. Dr. Henderson greatly revived the hospital work during his eighteen months residence here. Miss Jenkins, our registered nurse, took up the work when Dr. Henderson left it, but with better equipment and increased staff a still larger service could be rendered to the sick folk of Kengtung. We are all glad that Dr. Miles is nearing Kengtung to be the Medical Missionary of this great State. (Dr. and Mrs. Miles arrived in Kengtung February 13, —*Editor.*)

TAUNGGYI.

Rev. C. H. Heptonstall sends the following for the Taunggyi field work.

Twenty-five years ago no Mission work existed in Taunggyi. The Missionaries who were settling in the S. S. States and making evangelistic tours, Dr. Cushing, Mr. E. D. Kelley, Mrs. Mix, Dr. and Mrs. Griggs, Mr. and Mrs. Young, Dr. and Mrs. Henderson, Dr. and Mrs. Harper and others, only passed through. Not until the English occupied it in 1903 did Taunggyi begin to assume any importance. Dr. and Mrs. Henderson, living at Mongnai, and passing through it now and again, longed to see it the centre of Christian work, but received no encouragement from the Society, handicapped as it was for funds for existing work.

In 1905, a Government school was opened for the sons of Shan Chiefs and at that time the Superintendent of the S. S. S. wrote

to Dr. Henderson at Mongnai to ask if our Mission could simultaneously open a school for the people of the town. It was a fine opening, but our Society did not feel able to take it up and instead the Buddhist community started a school with Government registration. The door seemed closed to us. God opened it again with the following leading.

Mrs. Henderson became very ill with black water fever. When able to travel she went to Toungoo and was ordered home by the English physicians. Dr. Henderson, knowing the efficacy of the Taunggyi climate, hired a small house and took his family there in 1906, himself returning to Mongnai, and Mrs. Cushing staying in Taunggyi with Mrs. Henderson.

Simultaneously with her arrival, the Burmese Official who was backing the Buddhist school was transferred, and seeing the opportunity, Mrs. Henderson opened a Mission school almost at once, the Board giving a small appropriation for rent. It was called an outstation of Mongnai till 1909, when the F. M. S. formally recognized it as a separate work with Dr. and Mrs. Henderson in charge.

While the Hendersons were on furlough, Miss Payne took charge of the rapidly growing work, and it was during her time that a very promising movement started among the Taungthoos resulting in about seventy baptisms. The Sawbwa, an ardent Buddhist, styling himself the head of the Buddhist religion, was genuinely alarmed and issued a notice intimidating the Taungthoos, which suppressed the work in the beginning. The harvest among this most interesting people has been only hand-picked since, but a more bountiful reaping is bound to come in the near future.

Mrs. Hancock came to Taunggyi in 1911, attracted by its salubrious climate, and spent the last years of her life here, helping in many ways as strength permitted, passing to her reward in 1916.

There are four men and two women connected with the Taunggyi Mission who are giving their whole time to Evangelistic work, lead by Saya Ba Te, who is himself a whole-souled, ardent evangelist, untiring in his efforts to win souls. He is in charge of this side of the work and with one Bible woman has his headquarters in Taunggyi. The other four workers are in four out-

stations. With bazaar preaching from these centres, house to house visitation, and personal conversation, there must come in time a proportionate reaping. At present there are four village Churches amongst the Taungthoos.

The Taunggyi Church is a working unit, supporting its own pastor and conducting Home Mission work; it has built a good parsonage and is now collecting funds for a Church building.

The school, started in 1906, with a handful of children only, was the nucleus from which we now have in Taunggyi:—

An Anglo-Vernacular High School of 300.

A Vernacular School of 180.

A Girls' School of thirty, just opened.

Four village schools in the four out-stations with 100 pupils.

The Girls' school is being built by private subscription and must of necessity grow slowly, but we hope one end can be finished by May for the girls to use, as they now share the Vernacular school building. The Governor of Burma laid the corner stone last December.

Medical.

Medical work is always a great asset to any Mission. Notwithstanding the poor equipment here, it fills a steadily growing need and is continually helping the Mission to get a foothold in surrounding towns. Through its influence there are very promising openings now in three States ruled over by as many Sawbwaws, in any one of which our Mission Doctor, Dr. Ah Pon, would not only be cordially welcomed by the Sawbwa but be given every assistance to locate permanently and establish a mission centre from which the Gospel could be preached freely and children be gathered into Mission schools.

To quote a remark made in a personal letter to me from an English Official in the Shan States:—"If at any time you feel despondent because your work does not show the results you look for, I would suggest that you review it by decades. You will find the result most gratifying."



Talaing Chapel, Moulmein.

TALAING MISSION.

Six Churches, 600 Members.

All the Talaing work centres about Moulmein. The field is well-situated, for it has the Railroad, several rivers with good steam-launch service, and motor service in some directions. The new Moulmein-Ye R. R. has opened up a populous Talaing section.

The Talaing work is Evangelistic, Literary and Medical. Mr. Darrow is a builder and few but he could have transformed an uninteresting hillside into the beautiful centre it is to-day for the Talaing work. He does not mention the new Church he is erecting on the hillside for his people. It is the finest bit of architecture in the Mission, small but truly worshipful and dignified. It has the green of the forest for beauty, the far stretches of the Salween for vision and the foundations of the hills for strength. God's people will worship Him here "in the beauty of Holiness."

Mr. Darrow writes: "In 1902, Mrs. Darrow and myself reopened the work among the Talaings after it had been closed for about forty years. These twenty-three years of work have witnessed real progress and many triumphs of prayer and faith. We found about one hundred Christians scattered and unorganized. We had one Mission-aided-church unable to support its pastor. The total yearly contributions were about Rs. 200 and the average number of baptisms was not more than three or four. We have now six churches, three of which are self-supporting and two others nearly so. The present membership is about 600. There were 113 baptized last year and more than 800 have been baptized during the past twenty years. The contributions of the six churches last year amounted to Rs. 3609. We now have three ordained pastors and three fine young evangelists. A number of earnest young men wish to be sent to the Seminary next year. The best progress, however, in the Talaing Mission has been the growth of the people in Christian character and their development in self-direction and Christian work and giving.

Just twenty years ago the Talaing Christians experienced a revival in which 142 were baptized in one year. As an expression of deep gratitude for such a revelation of God's power and grace, these few Christians undertook to raise a thank offering of Rs. 10,000. When a few years later the opportunity came to secure valuable property joining the Talaing Mission on the north, the Talaing

Christians were ready with money in the bank and we purchased the property on which Mt. Hope and the Hospital now stand. At the Judson Centennial, Mt. Hope and this valuable free-hold property were presented to the Foreign Mission Society for distinctive medical work to the Talaing women, and women of all other races. On this foundation of prayer and faith, earnest work and sacrificial giving, the Ellen Mitchell Memorial Hospital has been built. The Hospital with its fine equipment and splendid staff renders each year a larger service in a widening circle of influence, and in its training of Christian nurses and ministry to women and children it is helping to meet one of the greatest needs of Burma.

The Talaings are a noble people. From this little Mission Christian workers have gone out to almost every Burmese station in the Province. We thank God for what He has accomplished for these people and we look forward with new hope for deeper, richer and better things in the years to come."

The Literary work is reported by Mr. Halliday: "Though only come into the Mission of recent years, my connection with the literary work for the Talaings goes back much farther. The Book of Psalms was published in 1904, and it was here that my connection with Mr. Darrow in the production of literature for the Talaing Mission began. It was Dr. Stevens who had advised me to offer my manuscript of Psalms to the British and Foreign Bible Society years before, but it was after Mr. Darrow's coming that the work of printing was put into the hands of the A. B. M. Press. I was so far away that the proof reading dragged, and Mr. Darrow kindly offered to see to that. Later when my translation of Genesis was ready, he undertook to see it through the press. Subsequent books of the Old Testament were sent to him on completion, and he offered them to the mission and saw them through the press. The completion of the translation of the Old Testament was done here after our arrival in Moulmein. Genesis was afterwards revised and Psalms has recently been revised. Some slight revision on the Gospels has already been done, and a revision of the whole New Testament is contemplated.

When Mr. Darrow published his Talaing Hymn Book in 1907, thirty of my translations of standard hymns were used. Some of these had been contributed to Dr. Stevens' Hymn Book published some years before. A new and revised hymn book is projected.

This year we have started to print and distribute Talaing S. S. notes each month. It would seem a pity to allow the oldest literary language of the country to fall into disuse in the Christian education of the children."

ELLEN MITCHELL MEMORIAL HOSPITAL.

Drs. Grey, Seagrave and Gifford.

Nursing Staff: Misses Maxville and Geis.

SCENE I.

Time, August 1918. Place,—Room in the Dispensary of the Ellen Mitchell Memorial Hospital.

Characters: American Doctor; Karen Probationer who understands a little English; Burmese woman, Indian woman, mother of child; Small girl of seven, very dirty and very sick.

Doctor in English to Karen nurse who translates in Burmese to Burmese woman who in turn speaks Hindustani to Indian woman.

"But the child is very sick and if she goes home, she will not get better. Tell her to leave the child here in the hospital."

Mother, grabbing the child closer to her:

"She will die if she stays here. She cannot stay alone."

Doctor: "Tell her we will make her clean and give her food and medicine and make her well."

Mother: "But we are poor, we have no pice."

Doctor: "Tell her, never mind. She need not pay. We want to help the child. We are sorry for her."

Mother: "But she won't stay." To child: "Will you stay? Do you *want* to stay?"

Child crying: "I want to go home."

Mother triumphantly: "There, she doesn't want to stay. Give me medicine."

Exit mother, child, friend and nurse.

Doctor (to herself) "I wonder if the people will *ever* have confidence enough to *want* to stay."

SCENE II.

Time, August 1925. Place, Room in the Dispensary.

Characters: American Doctor; Shan nurse; Four Talaing women with baskets of food, clothing and mat bed rolls; Two babies.



Ellen Mitchell Memorial Hospital, Moulmein.

Doctor in Burmese to the four women: "Yes, I will give you all medicine to take home."

Women: "We all want to stay in the hospital. Can't we stay?"

Doctor: (thinking of the crowded wards and nurses on vacation) "No, you don't all need to stay. You (pointing to one woman) and your baby may stay. You are sick."

Other women all protesting: "But we are all sick. We want to stay. She will be lonesome if she stays alone."

Doctor: "There are many patients and there are nurses to care for her. She won't need company. (To patient) You are not afraid to stay, are you?"

Patient (doubtfully): "I don't want to stay alone."

Doctor: "Well, I am sorry you can't all stay but there isn't room. We need the place for sicker patients. If you won't stay alone you will have to go."

Patient: "Oh, I will stay."

Others: "She isn't afraid. (To each other) Isn't the doctor kind? (To doctor) May we see the hospital?"

Doctor to nurse in English: "Show them the hospital, please."

Exit all but doctor who says to herself: "Where shall we put patients if any more come to-day?"

Report for the Hospital: "The Ellen Mitchell Memorial Hospital was opened on August 16, 1913, with three patients. During the year 1918-19 in the hospital and dispensary 6595 treatments were given. During the year 1924-25, 11,928 treatments show a most encouraging increase. Finances, too, have increased. The income from patients in 1918-19 was Rs. 3262, while in the year 1924-1925 we received Rs. 11,736.

The training school for nurses began with three probationers, Karen, Indian and Talaing-Chinese girls, one American nurse and one Talaing American-trained nurse. At present there are 18 girls in training representing a greater variety of races: Chinese, Shan, Talaing, Indian, Anglo-Indian and three kinds of Karens. The courses are three years for sick-nursing and four for sick-nursing and midwifery. All must have a working knowledge of English.

There have been graduated twelve nurses. Four are caring for the sick in mission schools, two are on the staff of the E. M. M. Hospital and one is a missionary to people of another race in a mission hospital in Namkam. The staff and training school are all housed in one building which is crowded beyond its normal capacity. The night nurses must sleep in a building which is used partly for isolated cases, partly for the morgue and which is near enough to the hospital so all sounds can be easily heard. A new dormitory is most urgently needed. A slowly increasing fund for a Nurses' Home has been begun, much of which has been gifts from friends in Burma, and money earned by our nurses who have cared for private cases outside the hospital. A certain percent of their earnings goes into the Nurses' Home Fund and the rest to the hospital.

There are two weekly religious services held in the hospital for patients led by nurses, members of the staff and outside persons. Each patient has Christianity presented to her personally besides. Results are not as large as we desire but not many patients stay in the hospital long enough to make a definite decision. The Christian influence, however, is spread by them in their villages, we are sure, for we hear of it again and again when others from the same village come to us. Sunday afternoons there is a Sunday-School for the hospital children where they learn to tell Bible stories and sing hymns.

Lately social service work has been begun. Once a week former patients living in Moulmein are visited, encouraged, interested in Christianity, and advised if not well. In a jungle village twice a month meetings are held for women when lectures on health, hygiene, sanitation, care of babies, demonstration of bed-baths, etc., are given.

God has answered our prayers for more nurses and more patients to use this beautiful and well-equipped building which we occupy. Our needs of course are many, the outstanding one at present being a Nurses' Home, and He has wonderfully provided, though a legacy, money for that. The Hospital meets the need of many women of this country, the need of a training school for nurses surrounded by Christian influences and a place where our missionaries can come for the care of an American doctor and American trained nurses.

HALF A CENTURY AMONG THE KACHINS.

Rev. O. Hanson reports as follows:

The first quarter-century, 1875-1900.

The history of the Kachin Mission naturally divides itself into two periods of twenty-five years each. In order to understand the last quarter-century we must briefly review the first. In 1837, Dr. Kincaid made his famous journey to Mogoung, then a penal settlement at "the extreme north," now a peaceful town on the railway line. There he came in contact with the Burma Kachins, and gave us our first information regarding this interesting race. He believed that they were Karens, and that they extended far into Assam. While visiting "Ava the Golden" he wrote to Boston, "That will be a blessed day when north, east and west of Ava, and the whole frontier of Burma, where this interesting people chiefly abound, shall be visited by the same instrumentality which is now in operation in the British Provinces." Ava is long since a lonely heap of ruins; the Kachins and other races have accepted Christ in large numbers, and His Kingdom has advanced into regions unknown to the proud rulers of the "Golden City."

In 1873, Dr. F. Mason visited Bhamo and sent to Boston a request for workers in the Kachin Hills. He was followed in 1875 by Dr. A. T. Rose, and in 1876 by Dr. J. N. Cushing, who came up to open a Shan Station. The Bassein Karens had through Dr. Mason become interested in "Their kinsmen up north," and sent with Dr. Cushing two of their men to be placed in the Hills east of Bhamo. It is from this year that we can date continuous work among the Kachins, and the Bassein Karens were their first missionaries.

The appeals, sent to Boston, were answered by the sending out of Mr. and Mrs. A. J. Lyon, who became the first American Missionaries to the Kachins. They reached Bhamo in Feb. 1878. Since that date twenty-eight men and women from the United States, and an equal number of Karens, have had a share in this work. Mr. Lyon died within six weeks after reaching his field. Bhamo in those days was far away and the Kachins had a bad reputation as a savage race of robbers. The right man was found to take the place of the stricken soldier. Mr. and Mrs. W. H. Roberts reached Bhamo in February 1879. He was a born pioneer, fearless, resource-

ful and practical. For nearly thirty-five years he labored for his "Wild, dirty Kachins." Mr. and Mrs. L. W. Cronkhite joined the Mission in 1882. On the 19th of March that year the first baptism of Kachins took place. Six converts, the first-fruits of six years of labor in the village of Bumwa in the Gauri Hills, were baptized by Mr. Roberts in a beautiful mountain stream.

In 1887 Dr. and Mrs. Furguson came out to reduce the Kachin language to writing. They stayed only a little over five months, and in 1890 the writer and his wife were appointed especially for this work. Mr. and Mrs. G. J. Geis reached Bhamo in 1892, and in 1893 they opened up the work in Myitkyina. In 1895 a Romanized system of writing was recognized by the local Government, and during the next four years a spelling-book, catechism, hymn-book, grammar and four Scripture portions came from the Press. Upper Burma was now under British rule, and the Kachin Hills were open. Evangelistic and Educational work was pushed. At the end of 1900 the Kachin Mission had two stations, Bhamo and Myitkyina, four schools, two churches with a membership of 150, ten native helpers and several villages under Christian influence and leadership.

The Second Quarter-Century, 1900-1925.

From the year 1900 we have seen a great advance. At Namkham, work for the Kachins started in connection with the Shan School. Kachin teachers were placed there, and quite a number of children came. Evangelistic work was done, several were baptized. In 1906 Mr. and Mrs. J. F. Ingram were sent to this promising field.

The Kachin work has developed mainly along two lines, the evangelistic and educational. The two are closely interwoven and all our schools are evangelistic centres. Our evangelists and teachers have carried the Gospel and the spelling-book 250 miles north and 150 miles south of Bhamo. From the Burma side we are now advancing into China, and are reaching many, both Kachins and Lisus.

Within our three fields, Bhamo, Myitkyina and Namkham, we have about seventy outstations where regular work is done, and many more where small groups come together for worship. Our Church-membership stands: Bhamo, 1500; Namhkam, 800; and

Myitkyina, 685; total, 2985. But there are three or four thousand more who call themselves Christians, and are directly under our influence. Among our constituency we have 36 schools: Bhamo, 20; Namhkam, 12; and Myitkyina, 4; with 1400 pupils. Probably 4000 Kachins can read and write their own language more or less.

In 1900 we had two Stations with permanent buildings. Now we have three. Besides that, six out-stations, four in the Bhamo and two in the Namkham field, have buildings that compare well with these, built almost entirely by the Kachins. We are moving towards self-support. Bhamo last year raised Rs. 2340, of which 1361 go entirely for preachers and evangelists. Myitkyina for its work raised Rs. 1367. This is only a part of what has been done. All our schools are boarding-schools, and many of them receive material help from the communities where they are located, and thus with their Government grants are almost self-supporting.

Industrial work in one form or another has from the very beginning been carried on. Gardening, carpentry, sewing, weaving and other kinds of practical work is done by the school-children. With the help of Government aid, this work has been extended to include such as wish to learn weaving, carpentry and blacksmithing as a trade. The results have not been all we could desire, but our people are beginning to appreciate more and more its value.

Women's meetings have been held in all places where leaders could be found. In 1920, the Bhamo women organized a general women's society. They now support three young men in the Seminary, with Rs. 100 each a year. They also support a Bible-woman, who with a companion travels all over the hills, paying special attention to the new Christians.

The Kachin literature now includes: The Revised New Testament and Psalms; more than half of the Old Testament is in print; a Dictionary; Grammar and Hand-book; a Hymn-book in the Fourth Edition; text-books, recognized by the Education Department, teaching reading, geography, arithmetic and elementary science up to the Fourth Standard; New Testament stories; Pilgrim's Progress; three small tracts; a catechism; and The Kachin News, published monthly, printing 625 copies.

Besides the schools under our control, there are several Government schools which employ our men as teachers. A fair number of our Christian Kachins are in Government service. They are

found in the Education, Forest and Veterinary Departments. Some serve as Clerks, interpreters and vaccinators. Our young women go in for teaching, and some have taken up nursing. Some of our promising young people, who are in higher institutions of learning, are looking forward to the ministry, teaching and medical professions. As a rule, they show themselves true soldiers of Christ.

Over 2000 young Kachins, a large and influential number from our Churches and schools, are or have been connected with the army. Some of the ranking officers are Christians. They have seen active service in Burma, India, Mesopotamia and Egypt. One at least has even been in England. We are now looking for a Kachin Chaplain to be located at Maymyo.

A feeling of unity, a desire to rise socially, materially and spiritually is more and more discernible. Drunkenness, the use of opium and laxity of morals are the Kachins' worst enemies. Twenty-five years ago there was no sentiment against these evils, but to-day the people are beginning to realize that it is righteousness that will exalt a nation. In 1927, we hope to celebrate our Jubilee, and plans are on foot to build a Roberts Memorial Building, to which all Kachins are asked to contribute.

This is the bright side of the picture, and we thank God and take courage. We have had our trials. Our good Kachins have their strong and weak sides. Some of them have failed, even shamefully so. They have sadly disappointed us. But there are many, a long list, who are bright lights in the surrounding darkness. They have suffered and sacrificed for their people. Four of our teachers have been rewarded with gifts and Certificates of Honor from the Government. Many others, as they left us, have heard the welcome from their Master, "Well done."

Mr. Woodbury reports for the Bhamo Kachin Mission.

In 1900, nine places of regular meeting for worship were reported. Now there are at least thirty and there is a movement on foot to organize the association into 25 self-supporting churches. Christians are found in about 220 villages all over the southern and eastern parts of the district. Every letter from our evangelists tells of new families who have just given up nat worship.

In 1900 only two jungle schools were reported. There are now twenty with 40 Kachin Christian school-teachers and 650 pupils,

a third of whom are girls. These schools, with the help they get from Government, are self-supporting.

At the March, 1925, meeting of the Bhamo Association, the total church membership was reported as 1302, 241 of whom had been received by baptism during the year 1924-5. During the year 1899 only five baptisms were reported with a total church membership of 110.

During the year 1899, Rs. 88 were contributed by Kachin Christians for support of preachers. During the last year Rs. 1182 was received. Mr. Smith reported as follows in March, 1924: "The Kachin Association raised enough money in 1922 to pay all Kachin preachers for about ten of the twelve months. Previously they had given a little help to the Bhamo school, say Rs. 300 per year, and preachers' salaries were all paid by the Mission. The year ending March 31, 1923, after paying all Kachin preachers' salaries, I had a balance of Rs. 10/7." The amounts actually contributed for the last three years were Rs. 1213, 1330 and 1361, an average of Re. 1 per member. The women, too, have been collecting money for several years. Last year they raised Rs. 414 and are now supporting two Kachin Bible women. In addition to the support of their preachers and Bible women Rs. 565 was contributed during the same period toward a fund to be used in erecting a memorial building to Dr. Roberts.

Total contributions for years 1899- Rs. 237.

" " " " 1924-5 " 2340.

Mr. Geis reviews the work of the Kachin Mission in Myitkyina.

This is practically a history from the beginning of the work, for although the station was opened in December 1893, illness in the early years and the change of the compound to the present site took place towards the end of 1899 and the beginning of 1900. Our material resources have wonderfully increased in the past twenty-five years. We have a large compound of over ten acres, a large bungalow for the mission family, a chapel and school building. Our spiritual resources have also increased during the past quarter of a century. In the first ten years only fifty baptisms contrasts with over one hundred in the past years. Our present membership is 685. Our one Christian Kachin village has increased to ten. To our one out-station have been added twenty-one. The financial support given by these people has increased from Rs. 247 to Rs. 1367

The field has extended from within a radius of fifty miles of Myitkyina to over two hundred. This is due to the fact that our converts have taken their religion with them when on Government duty.

To our little school of twenty pupils have been added three others and the number of pupils increased from twenty to 206. Our pupils are not only the backbone of the Christian villages, but also occupy every place in Government employ where an educated Kachin is needed. A Christian Kachin nurse serves our people in the Government hospital at Myitkyina. There are two court interpreters, four town officials, two forest rangers and one veterinary assistant. The two Government Kachin schools are presided over by our boys. Some of our boys in Government employ have been repeatedly rewarded for faithful service. Never have the prospects been brighter than at present.

NAMKHAM.

The first missionary here was J. F. Ingram, who arrived about 1907, and Dr. O. Hanson arrived in 1911. During Dr. Hanson's eight years of fruitful labour the school building, dormitories and other necessary smaller houses were erected. In March 1921, the undersigned took charge. When Dr. Hanson came in 1911, he found six baptized Christians, but soon there was steady progress. Early in 1919, Dr. Hanson reported two churches with about 250 members, and about as many Christian houses. During the years when the station was without a Kachin missionary there was a slight loss in baptisms and conversions. From the beginning of 1921 to the present time we have had a steady increase. At present we have three churches with 804 members and 671 Christian homes, or a Christian constituency of about 3500 people. In the above figures are included another mountain tribe called Lisus. These people have only lately started to come in large numbers.

Our educational work is conducted in the vernacular only. This is really hard enough for the Kachins, as no one here knows Burmese upon entering the school. We have a good VII standard Station School and twelve jungle schools, with 739 pupils under instruction. All are Boarding Schools.

Not very long ago the Kachins thought they did us a great favour by allowing us to feed and educate their children free. This

time is past. The Kachins are awakening to the fact that schools are a necessity. Practically all the chiefs of importance are now asking for schools. Our schools have been our greatest evangelizing agencies. Practically all the school children become Christians. When the pupils return home during their vacations, they tell their people of the new religion. Hence when we come touring we find the hearts all prepared for the Gospel.

During the past seven years we have tried to teach the Kachins modern weaving but with very little success. They are eager to learn but after having completed the course will not continue. We have also been teaching the bigger boys carpentry. This they seem to like better.

The greatest handicap in our work is lack of good preachers and teachers. At present we have a staff of about thirty workers but it is not enough by far. Every month we have calls for teachers and evangelists. In a small way I have started a Bible Training Class. We have five young men in the class and we hope that these will be of some help in the great harvest. The Kachins are beset by three cardinal sins which make our work difficult: drunkenness, the use of opium and immorality. It is not considered to be either a sin or a shame to indulge in any of these. Consequently the Kachin race is suffering with a large number of idiots and feebleminded. Our territory is very large. At present our work extends over an area of more than 100 miles square, and every year new villages farther away are being entered. In this great territory we are the only missionaries working among the Kachins and Lisus.

All things point to the fact that the Kachins are ready for the Gospel. They are tired and ashamed of their nat worship. There is a general awakening everywhere. The missionary is welcome. If preachers or evangelists could be secured we should most certainly see a wonderful ingathering of these people.

G. A. SWORD.

THE MISSION TO THE CHINS.

Three Stations: Haka, Sandoway, Thayetmyo.

About 3,000 Church Members.

Mr. Cope of Haka writes:

“The period under review happens to be almost the exact life of the Haka station. Mr. and Mrs. Carson opened the work in 1899. The personnel of the mission for twenty-six years is, Mr. and Mrs. Carson, Dr. and Mrs. East, Dr. and Mrs. Woodin, Mr. and Mrs. Cope and just at the close of 1925, Mr. and Mrs. Strait.

Mr. Carson came to virgin soil; no language in writing, no Christians, no buildings. His first task was to erect his house and reduce the language to writing. Three drawbacks have made work in the Haka field slow; one was the insistence by Government that Burmese be the language of the schools; another the tribal chiefs, who have the backing of Government, unless they commit some definite wrong. The third is that two distinct languages have to be used in the work. Like all missions, beginnings were slow, Mr. Carson brought up some Karens and they did good work. As soon as possible Chins were trained. The first converts came after four years work but they lived a long distance from Haka and the majority of converts since are from the same section. The trained men were put to work at once. In 1908, when I came to the Hills the 100th convert had been baptized and two churches organized. There were about ten workers, a hymn book had been printed and a start made on the Scriptures. Mr. Carson died in 1908. With two men in the two stations, Haka and Tiddim, the work advanced. I made a start on reducing the northern language to writing as Mr. Carson had done for the southern. Some books were put out, conversions were frequent and from time to time churches were organized. The medical work was well carried on by Dr. Woodin, Dr. East having retired after completing one term of hard work. But a change came when Dr. Woodin had to leave the Hills after one term. The Hospital was kept open for a time, but there was no qualified medical assistant and finally in 1921 appropriations were stopped and the hospital closed. It has been used as a school house for the past few years after the old one was burned. There

is really no need of a hospital in Haka at present, for Government has added to its medical force and established a number of traveling dispensaries, so most of the people can get medical aid. When there is a large Christian community there will be need for a doctor I believe.

In 1919, the real work of gathering fruit in the Chin Hills began. The baptisms then jumped to about 200 and have annually remained there ever since. Churches were added from the various tribes; there are now 1,300 Christians from different tribes so there are witnesses in all sections of the hills. As the people developed they took over responsibility. In 1923, the entire evangelistic work of the hills was put under them, working through a committee. The funds of the Society are given to the Committee though the Missionary is consulted in everything.

School work did not prosper for a time; several schools were opened but died; but education among the Christians grew steadily for the people in their homes at night learned to read, write and sing their hymns and Scripture portions that had been put into their own language. Hundreds who had never been to school were thus able to enjoy Sunday services. In 1919, enough were able to read to found a monthly paper in one of the dialects. The past year has seen a great advance in school work. Burmese was displaced in the schools by Chin, new schools were opened and are doing good work. The Missionary is preparing text books in two languages, so they will be Christian or have a Christian atmosphere. He is also Inspector for all the schools. Reading Chins will not be animists, the days of that religion are numbered with Christian education.

In the distant future something ought to be done for the people industrially or agriculturally. Government may do this and I hope the mission can help.

Mr. and Mrs. Strait have just arrived for Chin work. Having two distinct dialects makes two families necessary, one for Tiddim for the northern work and one for Haka for the southern. Leaders must be trained in each dialect as it is impossible to transfer workers from one section to another. The man must be a member of the tribe in which he works if he is to do efficient work. Parts of the hills not yet reached must be evangelized; Scriptures must be completed as soon as possible and new hymn books published. School

books for all the schools are still to be brought out and will take the time of one Missionary for a year. We are indeed glad that a new Missionary family is here for the Chin Hills.

THE SOUTHERN CHINS.

Mr. Condict of Thayetmyo reports:

Five changes of Missionaries in the first twelve years of the twenty-five, retarded greatly the progress of the Chins. It takes years to think Chin, so my first thirteen years were spent in becoming "chinized." However, the seed sown in these years, was springing up into life eternal, and the 250 Christians have become an army of over 1,000. They are about equally divided in the Irrawaddi and Pegu Chin Associations. Formerly the Chin Missionary at Thayetmyo had the oversight of both; now those in the Pegu Association are looked after by Burman Missionaries and the Missionary at Thayetmyo has the oversight of Chin Christians in four districts only.

The Chin school at Thayetmyo was small, many of the students big when they came to the school and so there were very few trained leaders. The standard of the school has been raised, school fees greatly increased and yet the attendance has grown from twenty-nine in 1912 to over seventy; there are almost a dozen more in the higher classes in the Government school but boarding in the dormitory of the Chin school. The Chins now have several trained leaders.

Four teachers' houses and other necessary buildings have been erected on the compound; also several chapels and schools in Chin villages.

Unconsciously the Chins are becoming Burmanized and turning to Buddhism. If this continues, it will result in the death of the Chin race. So part of our work is wakening the Chins to a realization of their danger. Not only the salvation of the individual but of the race depends on their becoming Christian. The next twenty-five years will determine whether these southern Chins are to be Burmanized Buddhists, adding to the great problem of winning Buddhists to Christ, or whether as Christians they are to be saved as a race and help win the Burmans to Christ. The National movement has helped us in arousing the Chins; but many are still asleep

to the danger and need to be aroused to the realization that "Now is the accepted time, now the day of salvation" for the Chins. While the percentage of increase of Christian Chins during the twenty-five years appears large, yet only a mass movement can win the race before they become Buddhists. Therefore we pray and work for a mass movement.

SANDOWAY.

Rev. L. W. Spring sent the following:

We cannot adequately express our gratitude to God for His goodness to us, as we set ourselves to the task of reviewing very hastily the work done in Arakan for the past twenty-five years.

There is only one person really capable of doing this, Miss Helen E. Bissell, who faithfully toiled here, meeting with dauntless courage the disappointments and reverses of the slowly developing but promising work. Through it all she was compelled to witness frequent changes in the missionary personnel. The first fifteen years of her stay in Burma saw the coming and going of five missionaries; but Mr. Spring and family came in 1916, and except for fulough have laboured on this field until the present. Miss Fry came in 1919 and relieved Miss Bissell in 1924. Miss Barrows relieved Miss Fry and is now in charge of the large A. V. Girls' school in Sandoway town. Mr. Spring has charge of Evangelistic work and all vernacular schools in the field.

The work begun by the late Dr. W. F. Thomas and his sainted mother, in the early eighties, and carried forward by others equally devoted, has produced a splendid corps of workers, rescued from the secluded fastnesses of the Arakan Yomas and seaboard. It has cost much in men and means to seek out these lost sheep, but many have grown into faithful shepherds of small and hungry flocks amidst the 900,000 unsaved of Arakan.

Church Units.

In the early part of this period of twenty-five years the effort to push the number of worshipping units in the Association resulted very well, for although the membership in each church was small it was a working nucleus for future expansion. And for the most part the centres were well chosen as most of them remain the centres of Baptist and Protestant effort in Arakan to this day.

Sandoway Station School.

It was soon discovered that the Christian community must be educated, so the small and growing school was given a new structure, erected amidst great difficulties but splendidly constructed.

Two main features stand out and characterize the last ten years of this period. (1) A determined effort toward, and the partial success in, securing more self support among the churches. (2) The removal of all the mission buildings in Sandoway to the new and larger site outside the municipal limits.

Self-support in the Churches.

The first available statistics show that the churches with a membership of nearly 390 contributed a total of only Rs. 142 in money for all objects. In 1915, Mr. Sonnichsen reported a membership of 450 with total contributions of Rs. 210. So at the first Association which Mr. Spring attended in 1916 he was fully convinced that with such a splendid number of Christians, there should be a more ready response to the financial needs of the local work. Though slow, the development has been sure, as will be seen in the fact that the churches of Arakan, with a membership of nearly 800 in 1925, reported last year over Rs. 1,500. Last year these same churches in annual meetings appointed a special committee on schools and evangelism to make a special effort towards a larger share in the financial responsibility of the work.

Growth in Schools.

In 1905, there were 163 pupils in the school. This year, 1925, finds 494 reported. In 1905, the total paid in fees was Rs. 176. This year it is over Rs. 3,700. Our vernacular schools are steadily sending their pupils to the station school, where we are again permitted to take in Chin boys, and we anticipate constant growth.

Change in Site of School.

The second matter of note is in the change in location of the school and mission buildings from the congested and flooded area in Sandoway town to a higher and more spacious plot of land. The old house in which Miss Bissell lived during all the years of her service in Burma was to be replaced; and it was keenly felt that it would be unwise to build in the old location. So a splendid open site was secured and to this location first the large school building

was moved intact, out of the city and across a stream and paddy fields. Nine other buildings followed. Last of all the beautiful new, two-storied brick home of the ladies was erected. The home of the missionary of the General Board has also been moved to a spacious compound just opposite the school. This together with the moving of the school has consumed practically all of the three years since Mr. Spring's return, but the mission now is fitted as never before for the great expanding work which lies ahead.

Refitting Mission Launch.

Members of the churches of the Peoria Baptist Association in Illinois, together with funds from Burma, have made possible the refitting of the Mission launch. The touring of the field, which must be done almost entirely by water should now be done more rapidly and frequently.

Two more Families needed.

Even with the new launch one man can do little at best to reach the vast mixed population of these more than 400 miles of coast-land. Three families are the very least that we should have. That great city of Akyab has no Protestant work for the native peoples, and the vast regions of Akyab and Kyaukpyu districts remain still untouched.

The Great Task.

It looks still like an impossible task but we know that nothing is impossible with Him who gave His life for the world. The voices of Abbot, Stilson, Hall, Campbell, Mrs. A. T. Rose, and Thomas call out for us not to retreat, but to drive a steady triumphant advance against the strongholds of Buddhist and Mohammedan self-righteousness and self-earned merit.

We of the Sandoway mission desire to voice our deep gratitude for the way in which God, through our Boards, has provided for the needs of this work in Arakan. We bend ourselves anew to the task bringing these lost mountain and plain people to a knowledge of our God, and to bringing these children of the Kingdom unto the measure of the stature of the fulness of Christ.

TWENTY-FIVE YEARS OF INDIAN WORK IN BURMA.

Mr. Myers of the Rangoon field sends a good report:

This is but a brief sketch of our Baptist Indian work in Burma during the past quarter of a century. Time and space do not permit of more elaborate treatment, but even so we believe there is eloquent evidence of the transforming power of the Gospel.

The first effort to evangelize the Indians in Burma began in 1857, through the devoted life and work of an Indian layman, later ordained, Mr. Dass Anthriaveddy, who began to preach to them of Jesus Christ. For a long time the Indian Christians were baptized into the fellowship of the Immanuel Baptist Church of Rangoon. It was the pastor of that Church, the Rev. L. J. Denchfield, to whom the credit belongs for organizing the work among the Indian People. Seeing these people coming over to Burma to make their living, this earnest servant of God was constrained to do something to win them to Christ. In 1881, the first Indian Baptist Church in Burma was organized taking the name of The Telugu and Tamil Baptist Church of Rangoon. This name suggests the principal groups from India in Burma at that time. Now, however, almost every group in India has its counterpart in Burma and this adds to the difficulty of bringing to them the Gospel for they all have their peculiar customs and caste systems and their own language as well. We Baptists are now working among three groups, Telugus, Tamils and Urdus, but we are doing nothing at all for many thousands of these people.

The first Baptists appointed to do missionary work among the Indian people in Burma were Dr. and Mrs. W. F. Armstrong who were appointed in the early '90's and served during the greater part of the period now under review. They faced all the problems of pioneers. Dr. and Mrs. Armstrong wrought heroically and when God called them from their labours in 1919, they left behind several fairly strong Indian Churches, two very good Middle schools and a number of Vernacular schools besides a host of people who had been touched by their consecrated lives, many of whom had been won to the Lord Jesus Christ by their efforts. One of the outstanding events of the past year was the unveiling of a marble tablet in the Union Hall High School building, commemorating their devotion to the Indian people. This tablet was erected wholly through the contributions of the Indian People. The unveiling took place July 4, 1925, in the presence of a large company of missionaries and

Indian Christians. Addresses were made by missionaries who had known Dr. and Mrs. Armstrong for many years and by two of our Indian pastors.

Since 1898, Rev. M. Noble has been the pastor of the Telugu and Tamil Baptist Church, Rangoon, and has given nearly forty years to the work of the Lord. The services of the church are conducted in two languages, Telugu and Tamil. This is not an ideal arrangement, but it was started when the number of Christians was small and continues owing to the sanction of age which is perhaps the greatest sanction known in the East. One of the important organizations of the church is the Sisters' Society organized by Mrs. Armstrong. This women's society has all the characteristics of a Ladies' Aid Society in an American Baptist Church and it is almost as essential to the life of the church.

During the twenty-five year period, 619 members have been baptized into the fellowship of this church. The Great War caused many of the members to return to India so that at the present time the resident membership is about 200. The membership is scattered all over Rangoon, many at great distances from the church. Thus it is no easy task to carry on organized work among the membership. The church has been entirely self-supporting from the date of its organization.

The Bethel Baptist Church.

Just across a small lake from the famous Shwe Dagon Pagoda in Rangoon is one of our most active churches, known as the Bethel Baptist Church. It ministers to the needs of the poorly paid municipal employees who live in barracks close by. In August, 1920, this Mission was turned over to the A. B. Mission and in September of the same year it was organized as a separate church. A Vernacular school has been organized and there are now forty children. The past year has been one of unusual progress. There have been twelve baptisms, the largest number in any one year since the organization of the Church, and there are several awaiting the ordinance. An especially fine feature of this work is the splendid singing upon the part of the young people and children. The pastor is enthusiastic and spends much time in teaching the people to sing their beautiful Telugu Christian lyrics. It is an event in the life of this village when the ordinance of baptism is administered. The entire church and community gather at the lake side and in the shadow of the

most famous Buddhist shrine in the world with an audience oft-times well over a hundred including several yellow-robed priests of Buddhism, the converts of the conquering Christ make public confessions through baptism of their faith in him.

The North Indian Church.

The last quarter of a century has seen also the organization of the North Indian Baptist Church in Rangoon. This church, as the name implies, is made up of people whose homes were originally in north India. They are Urdu people and speak Hindustani. The church was organized in 1903. During the troublous times of the World War, this church suffered the loss of its pastor and the work was discontinued. In 1920, it was revived and Mr. P. R. Thomas was put in charge and has continued to have the oversight of this work. Although there are well over a half million Mohammedans in Burma, most of whom are Urdus, this is practically the only definitely evangelistic work we are doing among them. There were seven baptisms among them in the past year. One of the reasons why the Mohammedans are not won to Christianity is the fact that Christianity is making so little effort to win them. Then, too, the type of Christianity often times presented to them is not calculated to win the highly educated and cultured Moslems. Islam is rich and powerful and forward-looking. Its missionary efforts at the present time are greater than those of the native Christians. One of the problems as well as opportunities facing our Indian work just now is an adequate presentation of the Gospel to the Moslems of Burma. Such an effort would require money and men, especially men of tremendous faith and self-sacrifice for the adherents of Islam willingly and gladly lay down their lives for the faith.

In addition to the churches already named there are Indian Baptist churches in Moulmein, Tavoy and Mergui, Bassein, Maungmya and Maymyo, all in quite flourishing condition. In most of these places there are hundreds and thousands of Indians and in many places no Christian denomination is seeking to win the Indians to Christ. Mention also should be made of the fine work that is being done on Judson College Compound by the wives of two of our College professors, Mrs. C. W. Whitnah and Mrs. G. E. Gates. They have gathered together for Sunday afternoon services the servants and their friends who live in the neighbourhood of the College. Several conversions have resulted.

In passing it is with real pleasure that we say that much of the success that has attended the work among the Indian people, especially in recent years, has been due to the splendid encouragement and support that our Indian people have received at the hands of the missionaries to the Burmans and Karens. Their work is on a much more secure foundation and they have not hesitated to render great help to the Indian people whenever it was possible to do so. To name all who have been doing this service for us would be to name a large portion of the missionary force in Burma. One of the most conspicuous examples of such service is the work being done by Rev. and Mrs. E. B. Roach at Prome. They have interested some of the Burman Christians in the welfare of the Indians and have raised enough money to enable them to secure a full-time worker, who is doing good service there.

Educational Work.

We have already referred to some of our Educational work. During the past twenty-five years there has been some real progress made in our educational work for the Indian people. Our equipment has been vastly improved during the past five years through the erection of a fine new school building at Moulmein for the Mizpah Hall School and the erection of the new Union Hall High School building in Rangoon. For many years the Armstrong family had laboured on with the poorest equipment in a building condemned by the municipality of Rangoon, always in the hope of securing a new building through the co-operation of the Mission and the Government. They had planned the type of building needed, but Dr. and Mrs. Armstrong did not live to see their hopes realized. During Mr. Duff's term of service, Dr. Robbins of the Foreign Mission Society visited Burma and after looking into the Indian situation he favoured proceeding with the entire building plan, and, with the aid of Government, there was erected a building costing Rs. 232,000. Five years ago there were about 350 students enrolled and at the present time there are over 600. This number could easily be increased by 50% for we have been obliged to turn away scores of students this year. We realize that a Mission school fails utterly if the spirit of Jesus Christ does not pervade everything in connection with the school and it is difficult if not impossible to keep the character of the school Christian if the proportion of non-Christians is too large. However, it can easily be seen that

with a student body over 60% non-Christian there is presented a tremendous challenge as well as a glorious opportunity to proclaim the Gospel.

During the past year we have been giving more time and attention to the teaching of the Bible and definite Christian work among the students than at any time during the past eight or ten years. The Bible is taught by Christian teachers and the missionary. Definite Christian teaching is presented to each child in our school at least twice each day. The children sing, recite Scripture passages, and a particularly interesting feature is the acting out of Scripture stories. It is very inspiring to have these Indian children recite passage after passage of the Bible and at the same time to act out the story. David and Goliath, David and Jonathan, the Prodigal Son and the Good Samaritan are but a few of the stories that are presented in this way by the students themselves. Our non-Christian students are becoming more interested. Just recently one of the boys in my high school Bible class, a Hindu whom we are endeavouring to win to the Master, translated the 23rd Psalm into Telugu poetry. He is a boy with splendid possibilities and we are hoping and praying that he may come out boldly for Christ. In this vast city of Rangoon of more than 300,000 souls, more than half of whom are Indian, the challenge to do evangelistic work is well-nigh overwhelming.

Mention also should be made of the native labourers whose faithfulness has made possible the record of the years. We name but a few of the outstanding workers: Rev. M. Noble, pastor for over 27 years of the Telugu and Tamil Baptist Church, Rangoon; Rev. and Mrs. J. S. Aaron who have been labouring constantly in our work since Mr. Aaron's return from study in England in 1884. Mr. Aaron has the difficult and trying task of being travelling Evangelist among our Indian people and he has the unique distinction of having the province as his parish. Mrs. Aaron is one of our dependable Bible women and a leader in our women's work. Miss Rachel Healy is another faithful Bible woman who has given many long years to the Master. Among the younger men who have given ten or more years to the work are Mr. Moses, headmaster of our Union Hall High School and a man of ability and vision, and Mr. Rao of the Bethel Baptist Church who is demonstrating the possi-

bility of real leadership in a difficult task, the Christianization in every way of an entire community.

There are some problems which are the common problems of all missionaries and there are some which are peculiar to the Indian work. There is the problem which is becoming more acute all the time of carrying on work which is constantly increasing with an income which is continually decreasing. To be concrete, our income is now about 45% of what it was six years ago. Then, too, we now have two people giving their time to this work whereas ten years ago there were four. As a result of this condition, the work that is not within easy reach of Rangoon, receives very little attention from one year's end to the other. Christian work is no exception to the rule that where there is not constant, careful and sympathetic supervision and encouragement the workers languish and the work deteriorates.

Among the peculiar problems in the Indian work is the matter of the diversity of languages. Among the Indians in Burma there are at least a half dozen language groups. The problem of the Karen mission is somewhat similar but in that case there are missionaries designated to each group. The work is greatly handicapped owing to the fact that it is almost ten years since we have had a missionary in this work who could preach to the people in their own language or rather any Indian language. Most missionaries when they first come to a new country are given from six months to a year to learn the language, but because of the scarcity of workers, Indian missionaries have been thrust into the work immediately upon their arrival in Burma. At the present time we Baptists require a missionary in Rangoon who knows at least three Indian languages or better still three Indian missionaries. There is also a woeful shortage of native leaders and of facilities for training Christian workers, Bible schools or seminaries. During the past year the Indian missionary has been conducting a workers' Bible Class in addition to making sporadic attempts at giving instruction in the various branches of the theological curriculum, endeavouring to supplement such work as is being taken by correspondence. The caste system in the Hindu religions is an ever-present problem. There are 30,000,000 gods in Hinduism and there are many hundreds of castes. Thus we have the two-fold problem of trying to understand the people, coming as they do with such a variety of exper-

ience and outlook, and when they are reached, the still more difficult task of forming a Church which shall be united in spirit and brotherly in attitude. Perhaps this insight into some of our problems may be an aid to the understanding of what may appear to be the slowness, seemingly, of the triumph of the Gospel. The work of Foreign Missions has scarcely begun its attack upon the vast social systems which bar the path of the Prince of Peace. But in the face of all the obstacles which the Gospel has met, the fact that it has been received at all by the people of India is a modern miracle. The opportunities in our Indian work are almost unlimited or perhaps we should say they are limited only by our ability and willingness to meet the challenge of the Master. Christ is our great resource. We need many things but most of all we need courage and faith to follow him through the doors of opportunity which he has opened."

The Indian work is carried on in Moulmein by Rev. W. G. Evans, in addition to the pastorate of the English Church. The work is flourishing but of course needs a "whole-time" family. Mr. Evans says he is erecting a new Church building in Mergui for the small but growing congregation of Indians there. Mr. and Mrs. Streeter did fine work for the Indians in their field during their last term in Tavoy. All over the Province it is a case of "Here a little and there a little" among the many races of Indians, but the total is no small gain.

BORDER TRIBES.

Rev. W. M. Young, Bana Village, Mong Len, China.

A brief Review of the Work on this Field, for the year ending March 31, 1925.

The year just closed has been one of strenuous work. It has shown the largest development of work, along all lines, of any year up to date.

The Evangelistic work has developed strongly. We have had 4258 Baptisms during the year. At the three Associations held, the actual attendance by count was upwards of 5,000 with very little overlapping, possibly one hundred people attending more than one Association. The increased interest in general was very encouraging. In the older parts of the field the Shan Kai Hsin section, in the extreme northern part of the field, has shown the steadiest growth. In that section where up to a little over two years ago,



A Kaw Girl, Kengtung.

Regatta, Inle Lake.

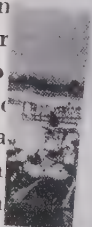
The Missionaries and School

Dr. L. T. Ah Pon, Taunggyi, President, |

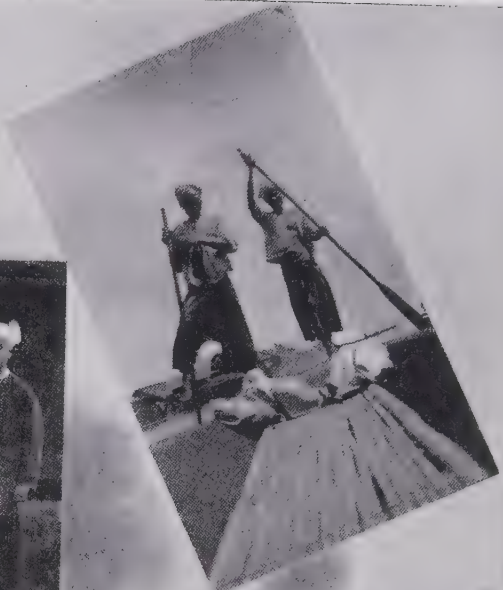
The One Christian Taungthu in Village where Taunggyi Association meets

Weaving Class, Karen S.

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Leg Rowers, Inle Lake, Shan States.

libl Staff, Loikaw.
o'aymyo Bible Assembly.
c' 1926.
hool, Tavoy.

Mrs. H. W. Mix, 46 years in Shan Work.

they were not allowed to build a single chapel, by the close of Convention year they had 55 chapels. In some places they had built new and better chapels than they erected at first. The work moved on rapidly after our last tour and several hundred more have been baptized since, but they are not included in this report of Convention year.

The largest ingathering in any section was in the new section that we visited for the first time the previous year, and located workers, although some of the native workers had toured the section several times covering a period of almost 20 years. The section called Upper Hsi Ken, we baptized 2408 in 8 successive days, beginning January 25th, and closing February 1st, 1925. One of the gratifying things is, the vast majority of those baptized during the year in new villages, had erected their chapels before they were baptized and the villages that had not, erected chapels as quickly as possible after baptism.

We are hopeful that Upper Hsi Ken will prove the doorway into the wild Wa country. Besides there are a number of small circles near, joining Upper Hsi Ken, of the better type of Wa that will no doubt be easily reached with the Gospel. We preached to groups from a number of Circles that came to us and urged us to visit them next year, where we were not able to visit them on our last tour.

In Ai Hsoi section, from one to two days' journey east from Upper Hsi Ken, we baptized one large and three small villages 331 converts in all. That section will show a large ingathering soon, and Lower Hsi Ken lying between Upper Hsi Ken and Ai Hsoi Circle in the Northwest part of field; many were anxious for baptism but local opposition prevented for the time being, but soon there will be a large ingathering.

There have been more baptisms in the southern parts of the field the last year and conditions have greatly improved. The outlook is far better now in this section than at any time since we opened the work five years ago. One of the most gratifying things in the work has been the changed attitude of the Shans, who were so strenuously opposed to the work earlier. They have been quite friendly all through this section during the past year. The same holds true from here eastward where the larger Shan population is found in the section about Mong Se. It is unfortunate that we have

no workers to locate in that section at present, as the latest reports indicate that the work would prosper there from the start.

Then the Shan Section, in the Northern part of the field, Mong Mong, we found the same changed attitude, and where on former visits, when we spoke of securing a compound for a Central Mission there, they raised one objection after another to selling a compound, last January they were extremely friendly and we secured land for a compound without any difficulty and they seemed anxious to have the Mission located there.

The worst Opposition has been through the Central part of the field from east to west. It looks very evident that it is due to the attitude of the Chinese Magistrate for this district. Mong Mong is under another Magistrate located at Mong Men or as the Chinese call the town, Meng Ning. There is a Chinese official 3 hours' trip from Mong Mong, he is very friendly, and very favourable to Christian work. The trouble in the Central part of the field, the last two Magistrates for this southern section have been very bad men, one was deposed and probably received the death sentence, the last man was recalled to Yunanfu to report to the Governor very promptly, when the American Consul reported the assault on our lives at Ai Hsoi. Within three weeks of the time the Governor heard of it, he had ordered the Magistrate to return immediately to Yunanfu and the new Magistrate was appointed. I know nothing about him, as I have not seen anyone that has visited him. The American Consul and the Commissioner for Foreign Affairs asked me to visit him as soon as possible and discuss the whole situation as fully as possible. Some Christians were recently beaten, July 12th, and four families driven from their village, but I do not think there will be much more trouble. If the new official is a favourable man to our work, I look for a decided change for the better.

In this section of the field, where the Shans so opposed, the worst official, the only man that has opposed much the last two years, I hear is to be deposed, and the man who takes his place is here now and professes to be very friendly and favorable to the work. He seemed much impressed yesterday in visiting the school here. I was unable to get the full compound that I desired when I bought two years ago, they said the land was under the official who is here now. I secured what land was under his jurisdiction this morning at a very reasonable rate, Rs. 200/-, we want about as

much more land joining the present Compound as I bought to-day, the rest of the land is under the Sawbwa, but I think now I can secure that from the Sawbwa for probably Rs. 200/- more, completing the tract I had originally planned to get. I think now, the trouble was the Chinese Official and not the Shans when I bought the land two years ago, for the Shans have been friendly ever since, until now there is a decidedly marked change, and warm friendship.

The Educational work is of vital importance on this field, we cannot secure workers from Lower Burma to man the field. It will be far better to train local men as rapidly as possible, and we ought to have at least fifty more workers at once to properly man the field. The pupils are all Christians or from Christian homes, those who have not been baptized.

The Central School last year—the attendance was 250, the three out-station schools had an attendance of 120 and there was some work in some other villages, giving a total of 390 pupils, 125 girls and 265 boys. To anticipate, we have almost twice as many girls at present in the Central school as last year, which is gratifying, nearly half the increased attendance were girls. Present enrollment for Central school is 360. Our greatest need is some better trained workers, both in evangelistic work, men who can supervise sections with a number of local trained workers under them, in sections where the Missionary cannot visit often. The greater part of the field the Missionary cannot visit oftener than once a year and many villages cannot be visited then. We must have some better trained teachers. Owing to shortage of teachers, I have to teach every day about five hours besides evening Bible training class work. I am too busy and work is too pressing to keep this up, but we are anxious to make as rapid progress as possible toward securing an adequate working staff so I am doing double work or more.

As we review the work of the past year, and the rapid development, with prospects for a far larger work the present year, we thank God for all His mercies and for the brighter prospects ahead. I am strongly inclined to think the plotting to take our lives will in the end open new doors for the Gospel. We can say with Paul at Ephesus: "A great door is opened and effectual, but there are many adversaries." We must continue to pray the Lord of the Harvest to send forth more laborers. The Mong Mong field must be opened as quickly as possible and equipped. The educational work in that



Chinese Church, Mandalay.

section will be most important, as already there are 12,000 or more converts much nearer to Mong Mong than to Bana. We have about 15,500 converts on the field, 160 Christian villages at the close of convention year.

There are Christians in a good many other villages. If Mong Mong Station is opened we are sure to have a large ingathering in that section very soon. In my judgment, the opening a Central Station at Mong Mong will reduce the danger of persecutions at least 50% for the entire field.

The medical work has been a heavy burden. It is difficult to secure drugs enough to supply the demand. As an illustration of the need, last year in a Kaw village near here that we hope will be baptized soon, they had a Chinaman inoculate for Small-pox cure, thirteen people died in the village as a result of the inoculations. The head man and his wife died within twenty-four hours of each other. Reinforcements are a necessity to carry the work on properly and a physician to take charge of the medical work. On my tours the medical work is an extreme burden and I am often kept busy with all lines of work from day-break till 11 p. m. day after day for weeks. My last tour was even ten weeks duration.

OUR CHINESE WORK IN BURMA.

“There are probably 300,000 Chinese in Burma, and every month the number is increasing. One-fifth of that hard-working, resourceful, enterprising portion of Burma’s floating population, is located at Rangoon; the remainder are scattered over the whole Province.

We have a total of about 400 Baptist Chinese Christians in Burma. Owing to their habit of moving here and there in search of employment and their failure to communicate their changes of address to the churches they are members of, it is impossible to keep in touch with more than fifty per cent of their number.

At Tavoy we have a congregation of worshippers and a school, under the care of a wide-awake pastor-teacher; at Rangoon, we have an experienced pastor and a membership of about sixty; at Mandalay we have an attractive church building strategically situated, used for day-school and regular services; in twelve other stations

are Chinese members of Burmese churches. Many of such members understand but little of the Burmese language and hence gradually lose interest, even as our Burmese Christians would were they in membership with Chinese churches.

Fully ten years ago, and recently again, a strong representation was made to our Committee of Reference to appoint a "whole-time missionary" to the Chinese of Burma, with their deeply settled conviction that the growth of our work amongst their fellow-countrymen would be greatly accelerated thereby. The first appeal signed by representatives of 300 Chinese Baptists, was for the writer of this article to be "their very own missionary." Eagerly and whole-heartedly my wife and I would have responded had it not been that I was convinced that a younger man—able and determined to learn Chinese—ought to be appointed. The present appalling shortage of funds in our Society compelled the Committee of Reference very reluctantly to "turn down" the recent appeal, although expressing the hope that in a few years this much needed appointment might be made. Truly if we had money to invest in the support of twice as many Chinese preachers as the six now employed, and to erect, in 1926, at least three Chinese church-buildings, we would be wise to so use it and thereby give the work a great impetus and lift up the Name of Christ in their estimation."

E. GRIGG.

MOULMEIN.

Mr. Evans of Moulmein says: The Chinese Mission supported by the English Baptist Church has done excellent work during the time of its existence. This work was organized by Rev. C. L. Davenport, and Foo Shan, the present pastor, has been its pastor from the very beginning. Eighty Chinese have been brought to Christ, baptized and received into full membership of the Burmese Baptist Church. It was thought best for them to join the Burmese Church because they understand Burmese and the pastor of the Burmese Church is part Chinese. So they fellowship with them and the Pastor of the Burmese Church pastors them. Foo Shan has been very faithful in proclaiming the story of Jesus and His love to his countrymen, and his efforts have been blessed of God in a

wonderful way during the short time the Chinese Mission has been introduced to Moulmein.

“EVANGEL TRIUMPHS.”

“Some time ago the fifteen-year-old daughter of a nat prophet became sick unto death. The parents had all the usual nat rites performed but of no effect. The girl was dying and they sat down waiting for the end. But she fell into a semi-conscious state. Upon awakening, their daughter urged them to give up the nats and to send for the Christians to come and pray, saying: “If you do so, I will get well.” At first, the father, being a prominent nat prophet, would not listen to his daughter. But the sick girl simply insisted that Christians should be called and finally the parents agreed. The Christians came, prayed, sang and tore down the nat altars. The result was that immediately there was a change for the better, and in a couple of days the girl was perfectly well. When school opened last May, the parents brought her down saying, “This girl belongs to God. Please educate her. May she be of some use in the Kingdom of God.” As a direct result of the above happening a number of heathen have been won for God and the former nat prophet is a firm believer in Jesus and an enthusiastic worker testifying of God’s power.”

“Only about three years ago a prominent nat priest, who used to be quite opposed to us, became a Christian. His young son had attended our school for a short time, and refused to partake in nat feasts of any kind, but kept steadily preaching to his father. The old priest was a confirmed drunkard and an opium fiend. It took two years of persistent praying and pleading before the son could win his father. To-day this old man is our best voluntary evangelist. Through him about 50 houses have been won for God. He is now a deacon in the church and a truly converted soul.”

“A young man among the Lisus, disappeared from his village about five years ago. The fact was, he lost his memory and wandered away. Until this day he does not remember what happened to him during that time. Thus he wandered more than 100 miles away from his village and finally found himself in China. Here he came in contact with some Lisu Christians and soon learned to

love the Lord. After some time he found his way back home. He had been away seven months and his wife as well as the rest of the villagers had long ago mourned him as dead. During his absence he had acquired a reading knowledge of Lisu and carried some Lisu books. He began to preach to the astounded villagers and the result was that the whole village, 45 houses, drove out the nats and accepted Christ. Some time ago I visited them and found 63 ready for baptism. The young man is now their spiritual leader and is doing a good work."

"Only the other day an old priestess became a Christian. The villagers held her in great respect as a diviner, but she was nearly blind and for years had been suffering in her back. She heard some one tell a Bible story of Jesus, how when upon earth He healed all kinds of diseases. She sent for the young preacher near there and asked about this Jesus. After she had satisfied herself, she said, "I want to pray to your Jesus." And then she prayed something like this, "O God, have mercy on me, a poor sinner. As Thou didst heal all manner of sickness, I believe Thou art able to help me." And the remarkable thing is that her back is well and her sight partly restored. The people marvel at that old woman's conversion. When she prays her words rhyme beautifully."

"The village of Turko among the Brecs, where there had been a preacher for years but no fruit in the way of converts, has turned en-masse to God. It is a clear example of sowing the seed for years and watering it with our tears, but never despairing, and now God has given the increase. First there were thirteen boys from that village sent to our town school about seven years ago. Eight of them were converted and baptized into the school church, and their influence has no doubt helped in the village. It is an example of the real evangelistic value of our schools. In November and December of 1922, we heard that three or four had expressed faith in Christ. Before our association met in February 1924, seventy persons had been baptized in that village, and a strong church was organized. Ten days ago I received a letter from one of the preachers of our field saying that between February and September he had baptized twenty-six more in that village."

“OUTSTANDING DAYS.”

“One was the day the Ladies’ Commission, Mrs. Goodman, Miss Prescott, and Mrs. Strong arrived. It was a great moment of that day when the ‘Lady with the smiling face,’ and ‘The Lady with bright eyes’ put their heads together and planned the ways and means for turning the mission house into a school. It was another day never to be forgotten when the cyclone went over the 225 boys and girls in the old school building and just missed the new building by inches, but harmed no one. The prayer-meeting of thanksgiving three days later was another, and the dedication meetings when thirty boys came to a decision was another. Busy days there were too, when we took sodium sulphate to get the last kick out of the motor. Great days they were, and best of all the Lord was there to enjoy them all with us.”

“RED LETTER DAYS.”

“There have been but few Red Letter Days in the twenty-five years, but many ordinary work-a-days. Perhaps they really count more on a mission field. Our three arrivals on the field were Red Letter Days to us. Our departures have been days of darker hue. It was a happy day when I baptized twenty-three school children in the Creek, among them our own two oldest. There were two days bright in outlook when the two Anglo-Vernacular schools were registered, giving us new opportunities to serve, and young folks new opportunities to prepare to serve. There have been days of elation, when workers have ‘stood by until the morning’ and have refused to quit the impossible task. There have been days of discouragement when trusted workers have failed in righteous living. There have been days of loneliness—many of them now. There have been days of happiness—many of them now in fellowship with my fellow-workers and with the Christians in the jungle places. There have been sad days when messages from across the sea have told of loved ones gone before. There have been dark days, too. Once we lost four by plague (our Head Mistress among them), small-pox broke out in the dormitory and one of our workers was found to be a leper—all in a week. Helpful days too when a thousand rupee note came in the morning mail when we were worrying ourselves sick over the financial condition of our Girls’ School. But through the valleys and on the mountain top the Master was with us.”

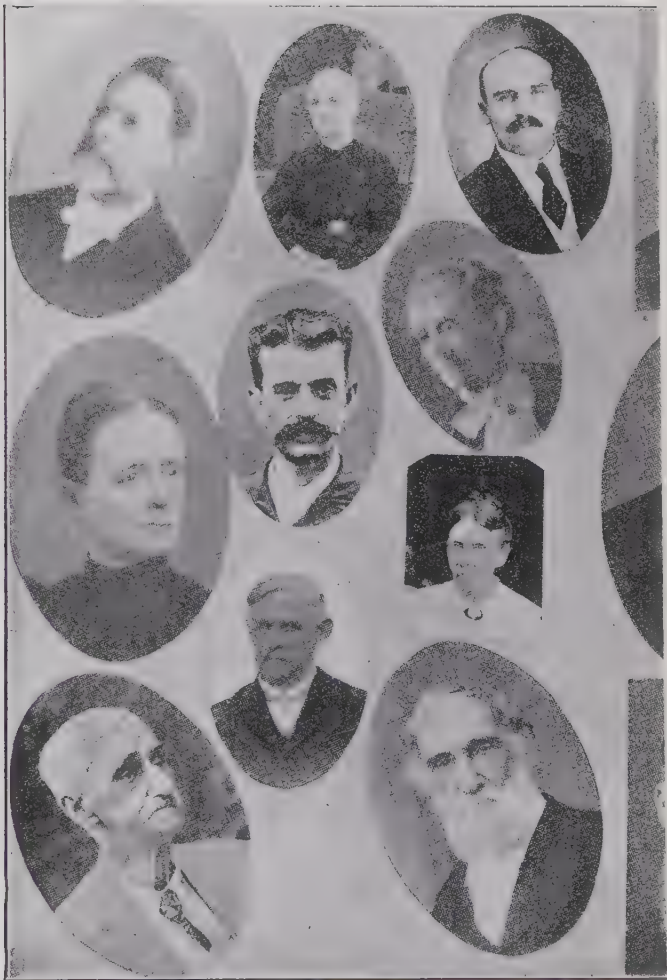
THE PRAYER OF JUDSON, THE SERVANT OF GOD

in 1832 in his distress.

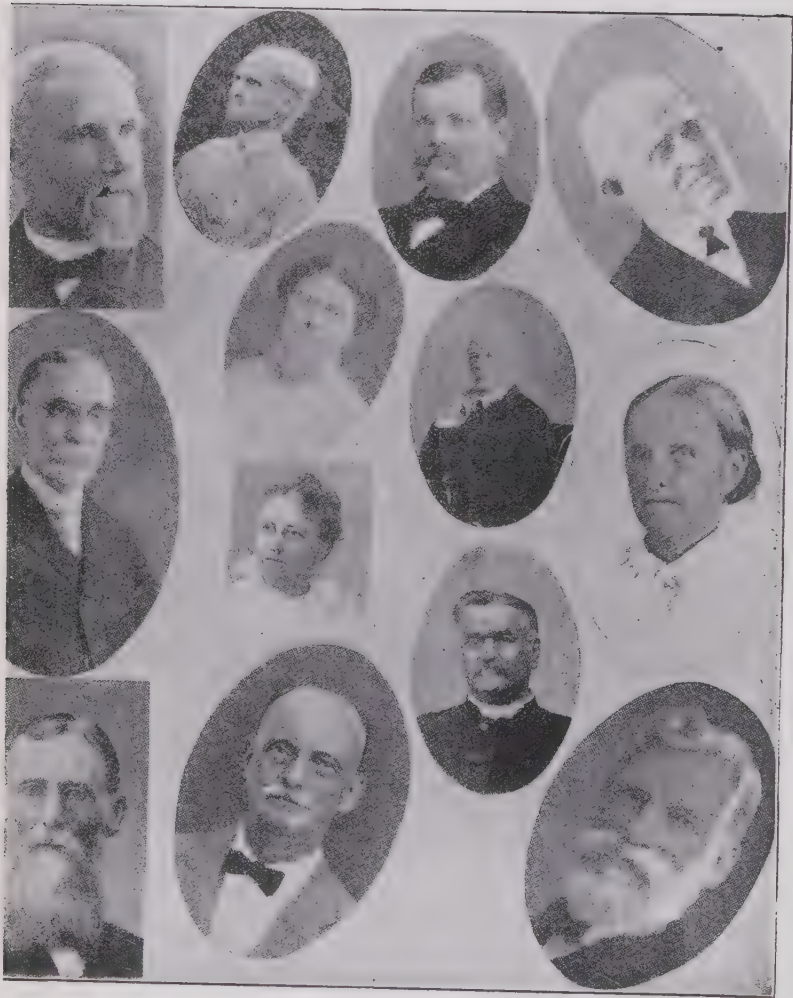
“O God of mercy, have mercy on Ava. O Ava! Ava! with thy metropolitan walls and gilded turrets, thou sittest a lady among these eastern nations; but our hearts bleed for thee. In thee is no Christian church, no missionary of the Cross! Have mercy on Pagan and Prome (poor Prome!), on Toungoo, on the port of Bassein, and on all the towns between Ava and Rangoon. Have mercy on old Pegu, and the surrounding district. Have mercy on the four provinces of Arakan. Have mercy on the inhabitants of the banks of the Salween and the Gyaing. Have mercy on all the Karens, the Taungthus and other tribes, whose names, though unknown in Christian lands, are known to thee. Have mercy on poor little Mergui and Ye, and Amherst, and the island of Bee-loo, with its villagers of Talaings and Karens. Have mercy on our mission stations at Tavoy, Moulmein and Rangoon.

“Pour out thine Holy Spirit upon us and our assistants—upon our infant churches and our schools. Aid us in the solemn and laborious work of translating and printing thine holy, inspired Word in the language of these heathen. Oh, keep our faith from failing, our spirits from sinking, and our mortal frame from giving way prematurely, under the influence of the climate and the pressure of our labours. Have mercy on the Board of Missions, and grant that our beloved and respected fathers and brethren may be aroused to greater effort, and go forth personally into all parts of the land, and put in requisition all the energies of thy people. Have mercy on all the churches in the United States; hold back the curse of Meroz; and may the time soon come, when no church shall dare to sit under Sabbath privileges, without having one of their number to represent them on heathen ground.

“Have mercy on the theological seminaries, and hasten the time when one-half of all who yearly enter the ministry shall be taken by thine Holy Spirit, and driven into the wilderness, feeling a sweet necessity laid upon them, and the precious love of Christ and souls constraining them. Hear, O Lord, all the prayers which are this day presented throughout the habitable globe; and hasten the millennial glory, for which we are all longing, and praying, and laboring. Adorn thy beloved one in her bridal vestments, that she may shine forth in immaculate beauty and celestial splendor. Come, O our bridegroom! Come, Lord Jesus, come quickly! Amen and amen.”



Our De



parted Comrades.

“OUR DEPARTED COMRADES.”

In Memoriam.

As we tarry over this long list of our departed Comrades, we almost seem to live with them again. We recall their faces, their words, their work. Almost all of this great company were summoned Home after long years of service; only a few left their work when it seemed but to have begun. Some have left a record that will endure to all time; they were great Missionaries, great Pioneers, great Students. They were all men and women of Faith, of Vision and of a winsome personality. Their Presence abides with us still though our eyes behold them no longer. Burma has been enriched because they lived here and never can the influence of their living be erased.

Oh, Friends, we “Thank God upon every remembrance of you.” You did not live in vain; we to-day are finding the long, long trail easier because you went before and blazed the way. You have seen the King in His Beauty; you have walked the Streets of the New Jerusalem and before the Throne have mingled your songs with those who sing “Alleluia, for the Lord God omnipotent reigneth.” We are here and hear Earth Songs only but we do not forget you; nor are you forgotten by the great multitude of those of our fellow workers from among the peoples of the land where you served.

“They climbed the steep ascent of Heaven
Through peril, toil and pain;
Oh God, to us may strength be given
To follow in their train.”

1900

Rev. D. L. Brayton.
Mrs. Janie T. Richardson.
Mrs. Alice Ford Harper.

1901

Rev. M. H. Bixby, D. D.
Mrs. Susan D. D. Bixby.
Dr. Ellen E. Mitchell, K. I. H.

1902

Mrs. Marilla B. Ingalls.
Miss S. B. Barrows.

1904

Mrs. Ina L. St. John.
Mrs. Bithia Wepf Mosier.
Miss Johanna Anderson.

1905

Rev. J. N. Cushing, D. D.
Rev. E. B. Cross, D. D.
Rev. H. Morrow.
Mrs. Julia E. Harris.

1906

Miss Elma R. Simons.
Mrs. Cornelia H. R. Elwell.
Miss Isabella Watson.

1907

Mrs. W. F. Gray.
Rev. Isaac D. Colburn.
Rev. John Packer, D. D.
Rev. F. P. Sutherland, M. D.
Mrs. Florence N. Sharp.

1908

Rev. A. C. Carson.

1909

Mr. Guy F. Hatcher.
Mrs. A. R. R. Crawley.
Mrs. Ora N. Rice.
Rev. F. D. Crawley.

1910

Mrs. Louise Eastman Chaney.
Rev. E. O. Stevens, D. D.
Miss Emily M. Hanna.

1912

Rev. H. W. B. Joorman.
Rev. Alonzo Bunker, D. D.
Mrs. Jessie Allen Harris.
Dr. Naomi Garton.
Mrs. Clara Baldwin Cross.
Miss Zilla Bunn.

1914

Miss Emily H. Payne.
Mrs. Julia Haswell Vinton.
Mrs. Annette Cochrane.

1915

Rev. M. B. Kirkpatrick, M. D.
Rev. Justus L. Bulkley.
Mrs. Ellen Howard Cushing.
Rev. Truman Johnson, M. D.
Mrs. Bertha Bulkley Roach.

1916

Mrs. Mattie H. Eveleth.
Mrs. Helen Watson Hancock.
Clarence A. Kirkpatrick, M. D.

1917

Miss Sarah J. Higby, K. I. H.
Mrs. Rosina E. Price.
Miss Harriet E. Hawkes.

1918

Miss Kate Evans.
Mrs. D. A. W. Smith.
Rev. W. F. Armstrong, D. D.
Miss A. E. Fredrickson.
Miss Frances E. Palmer.
Mrs. Agnes Neilson Roach.
Mrs. L. E. Hicks.
Mrs. H. W. Hale.
Rev. W. C. Calder.
Rev. J. H. Randall.

1919

Mrs. Mineola Mabey Lewis.
Miss Eva Stark.
Mrs. H. M. N. Armstrong.
Rev. Lee H. Mosier.
Rev. W. H. Roberts, D. D.
Miss Flora E. Ayers.
Dr. W. C. Griggs.
Mrs. M. S. Turrill.

1921

Mrs. C. A. Nichols.
Mrs. A. D. Mason Young.
Rev. D. A. W. Smith, D. D.
Rev. L. E. Hicks, LL. D.

1922

Mrs. W. H. S. Hascall.
Rev. Melvin Jameson, D. D.
Rev. E. W. Kelly, D. D., K. I. H.
Mr. F. D. Phinney, M. A.
Miss E. Edna Scott.
Mrs. Mellisa Carr Whitaker.

1923

Mrs. Mary Brayton Rose.
Miss S. R. Slater.
Miss Susan E. Haswell.
Mrs. Emma J. Woodbury.
Miss Christine Halliday.

1924

Rev. B. P. Cross.
Rev. A. V. B. Crumb.
Rev. Emile Tribolet.
Mrs. Mary C. Colburn.
Rev. Walter Bushell.

1925

Rev. W. F. Thomas, D. D.
Miss Lydia M. Dyer.
Rev. J. F. Norris.
Mrs. M. B. Kirkpatrick.

Date not obtainable.

Miss E. Lawrence.
Miss A. M. Lemon.
Miss E. J. Taylor.

CHAPTER III.

EVANGELIZING THROUGH THE SCHOOLS.

For convenience this chapter has been divided into two sections, one dealing with religious education and one with secular. The title of the chapter, however, gives the basic truth of all educational work in Burma. It is Evangelistic! No school of any name or grade exists for secular education only. From the college, which is the pinnacle of our educational structure, down to the kindergarten, through all grades, one objective is before the missionary and the teacher, that of *Christian* education. The Bible is taught in all schools; daily worship lifts the heart of the student to his Creator at the opening of the day's work; a Christian atmosphere pervades every class room; students are individuals, not groups, and every legitimate effort is made by the missionary and his consecrated Christian staff to lead each student to Christ. Secular education must be given if we are to have an intelligent, active and progressive Church, but secular education alone will not suffice if the indigenous Church is to evangelize Burma.

Our schools are what we try to make them, Christian centres for the city, town or village where they are situated. Thousands of boys and girls in our missionary schools have been won to Christ in the last few decades; a large percentage of the Church membership is the youth of the land. Some of the best workers in our churches to-day received their initial training for service in the schools. Let us not think of our Theological Seminaries and Bible Schools and our Sunday Schools as the only places where students "learn of Christ." Even these schools must of necessity teach some secular work, though their curriculum is largely religious. And our so-called secular schools have their regular courses in religious instruction, all tending to the one end, winning our boys and girls for Christ and then training them for service.

RELIGIOUS EDUCATION.

THEOLOGICAL SEMINARIES AND BIBLE SCHOOLS.

Training messengers to take the Evangel.

To estimate the strength of a mission we must look to its institutions that supply the demand for trained preachers, evangelists and

Bible teachers. Burma is called one of the great Mission Fields of the world. It is great in many ways and one of the strongest features of its work is its Theological Seminaries and Bible Schools. They are the dynamos that supply the power to lighten even the darkest corner of the darkest mountain fastnesses. During twenty-five years 1,432 graduates have gone forth from these schools. Three of these great power stations are in Insein, a little town about nine miles from Rangoon. The two Theological Seminaries are on a beautifully wooded hillside on the outskirts of the town. There among the trees and the birds 150 men are daily delving into the Word of God, seeking to find out what has been revealed through Christ Jesus and what their personal relation to the message is. For fifty years Dr. D. A. W. Smith led the men of the Karen Seminary, and in the past twenty-five years 703 have been sent out to take the Gospel to their own people and to other tribes whose language is foreign to them and whose homes are many weary marches beyond the frontiers of Burman civilization. One man laboured alone for a time in distant and almost inaccessible hills and then came back to his native town to seek a wife to share the hardships of the work with him. He faithfully portrayed all the difficulties while pressing his suit and told her among other things that the paths were in places too rough even to walk over. "Well, I can crawl on my hands and knees, can't I?" was the feminine reply. Needless to say, she was won and no doubt she did actually crawl many a mile as they went about trying to lighten the darkness of the semi-savage and wholly unlovely people for whom they had devoted their lives.



THE KAREN THEOLOGICAL SEMINARY.

In an introduction to his report, Rev. H. I. Marshall writes: School opened in May with the biggest class for several years, but what is more significant, the best prepared class that ever entered



Karen Seminary.

the Seminary, for we enrolled 29 in the new class, all of them fully up to the entrance requirement of Standard Five.

The Seminary has weathered the storm of the past few years and though many of those who long for the good old days still remain, yet the tide has turned and there is a strong sentiment in favour of the higher standard of scholarship and the training of better qualified men for the pastorate of the Karen churches.

A distinctly new move has been made during the past year. Beginning last year we inaugurated a student committee to help in the administering of the student affairs. This year a full grown Students' Association has been formed which will take very largely into its own hands the government of the students and will also work with the president and faculty in developing an esprit de corps and in helping the students to gain experience in managing their own affairs, in self-control and character development. They have taken hold of this most heartily. They have a committee of five whom they have elected. Their recommendations have to be ratified by the whole body and then become effective.

Now for a backward look over twenty-five years:

The year 1900 found the Seminary well established in Insein, its third and last home. Ten years before it had moved out from Rangoon to a more roomy and healthy location. Its plant was well equipped for the time. The students were living in small cottage dormitories, each house having a boy told off by turns to do the cooking and house work. The attendance was about one hundred students, sometimes more. An effort had been made to set a standard of admission and the fifth standard was fixed upon, but both station missionaries and the Seminary teachers felt that it was not yet time to cut down the number of men who would be willing to serve the many openings for work both among the churches and in new evangelistic fields, and so all comers who brought a certificate from the Station missionaries were admitted. About all that was required was that they be able to read and write Karen. It was hoped that gradually the grade of students would be raised.

There was one hopeful factor in 1900 and that was the presence in the Seminary of one F. A. Student who had passed the Baptist College of that day. It was expected that he would be but the first of a steady stream of college students who would come to the Seminary, but this has not proved to be the case. One or two failed F. A.'s

have come and during the last few years another, Maung Bu, has come who is now a valued member of our staff. But others have yet to materialize.

Materially the Seminary has changed somewhat during the past twenty-five years. The old cottage system of boarding, when each house did its own marketing and cooking, has given way to a central dining-hall and kitchen erected during Dr. Thomas' administration in 1919, which is a great economy and saving in health and time for study. A fine new semi-pucca building was erected in 1920 by the Alumni of the Seminary and a few of their friends to make a headquarters for the Anglo-Vernacular department. The old narrow ridge on which the cottages were located has been partly cut down and broadened out and will soon see the beginning of building operations for the Smith Memorial Buildings, which are now so urgently needed to take the place of the old cottages which are like things on the auctioneer's block, "going, going, gone." A campaign is now on to raise 40,000 rupees among the Karen Christians and to ask for a similar sum from U. S. A. for building two rows of buildings to complete a quadrangle on this hill-top in memory of Dr. Smith, whose forty years' presidency was at its height when the present century began. About 8,000 is already in hand and much more will come in during the next harvest season so that the foundations will be put in next year, 1926.

Mention must be made of the fine Gymnasium which was built in 1924, a gift of the late Col. Haskell of Newton Center as a tribute to Dr. Smith. This has been a great help in maintaining the health of the students. Classes in physical education meet four times weekly and have reduced our medical accounts wonderfully.

The faculty in 1900 contained only one man who had as much as a VII Standard education. Now of the five men connected with the Seminary, one, Thra San Ba, is a graduate with a B. D. from Newton (U. S. A.), one other has had two years of work in Judson College, and two others have had High School training which has been supplemented by extra reading and they are doing good work.

The A. V. Department has been rejuvenated and seven young men are now studying Church History in English with Mr. Hanna. We hope that this is a beginning of a steady growth throughout the coming years.

In 1900, there was an endowment fund for the Seminary which was to be used for the support of needy students, amounting to Rs. 8,000. This has now grown to about 39,000. The first 10,000 has been set aside and is called the "Binney Memorial Fund" for the support of students, but the income from the rest of the fund goes toward the current expenses of the institution.

But what is more important than the increase of material benefits, is, I believe, the greater realization on the part of the students that the Christian ministry demands real hard work, intellectual, in so far as they are able to give it, as well as consecration of all that there is in a man. The churches in the districts are also beginning to realize that times have changed, and a knowledge of the spelling-book and the ability to read the Bible and sing a few hymns does not make a man eligible for the pastorate. But the churches need to be aroused more and more in order to provide a salary adequate to allow a man to live in a respectable way. Many of them have not done this hitherto.

During the twenty-five years 703 men have graduated from the Seminary. They have gone to every corner of Burma, and across the borders to Siam and China. They have been lights set upon hills. Some of them have been disappointing, but there has been a great majority who have worked, prayed and preached and have won souls for their hire. There is Don Lay who is working in China with Mr. Young who has with his own hands baptized over a thousand converts. There are other men like Thra Joseph Paw Malaw of Moulmein, Thra Maung Yin of Bassein who was a chaplain during the war, and dozens of others whom I might name, who have taken no small part in the building up of the Kingdom of God in Burma. May those who come after them shine no less brightly than they.

This last year the students have organized themselves into a Student Association for the carrying on of their own affairs. One of the things that I suggested was that they might submit drawings for a seal for the Seminary. Of a number that were put in, the one adopted was one based on the fourfold development of the life of the boy Jesus, a square typifying his growth in things spiritual, intellectual, physical and social. This then is our aim to send out well-developed men in every way equipped for the great work of

the ministry of Jesus. The Karen Theological Seminary Bulletin has a circulation of about 500.

No review of the twenty-five years would be adequate without mention of the two unique characters who have guided the Seminary through the greater part of those years. Dr. Smith was a first-class Christian scholar with all the traditions of learning and culture. He impressed himself on the institution and left as a heritage a large number of text-books and commentaries which will be in use for many a year.

When Dr. Smith resigned in 1916 at the end of his forty years administration, Dr. Thomas who had for about twenty years already been associated with him in the work of the Seminary naturally succeeded to the office of President. His administration lasted till 1921, when he resigned to take up the work of General Evangelist for Burma. At the Seminary he was always an interesting teacher and was held in high affection by the students. Mrs. Thomas also greatly endeared herself to the boys by her motherly care and advice. The present incumbent only hopes that for his generation he may serve half as well as these two predecessors did for theirs.

THE BURMAN SEMINARY.

The Burman Seminary was established in 1892, and has sent out 186 graduates. Dr. Richardson and Mr. Hanna have the Burman Seminary and Dr. Richardson reports as follows:—

There are thirty-four regular and two special students this year. I have not taken the time yet to classify the different races, taking it for granted that we have a sufficient number to constitute this the Burman Seminary. Saya U Tha Din has told me, however, that we have more Burmans than usual, about forty per cent. We think no more of Burmans than of the other races, but all of us are anxious to get in more Burmans, and we shall be happy if this increase continues, even grows.

Added expenditures constitute one of the problems with which we are now wrestling. In this list may be included Rs. 1189, to finish the electric installation; electric lights, yes, but better lights—in dormitories and study hall; larger allowance for daily bazaar; milling of paddy instead of working it out on the compound; binding more than one hundred seminary books, a hundred more re-

maining to be bound; an iron safe for the office and other furniture for the office and school.

The course of study has been changed somewhat. All the former studies are being continued, I believe, with the exception of two out of three Old Testament subjects that seemed to cover the same ground. But we have substituted eight other subjects, in fact nine. Saya U Tha Din is giving two new courses, one in the Psalms for sermon purposes, and one in the ten Zats, besides continuing his course as heretofore on Buddhism. Mr. Hanna is giving two new courses, one on New Testament Evangelism and another on Young People's work and Sociology. Saya Ba Han is teaching the advanced class in English, and his wife, Sayama Ma Pwa Thein, is teaching the other class in English and one class each in grammar and arithmetic. The writer is teaching a new class in the Burmese Readers used in government schools, beginning with the second and ending with the sixth, at the same time pointing out how this material makes the best kind of illustrations for preachers in Burma. We are also stressing the analysis and preparation of sermons in four different classes; and if the men are not able to make and preach sermons after leaving here, it will not be because they have not been taught and not because they themselves have not had plenty of practice along this line, for they have to do it daily.

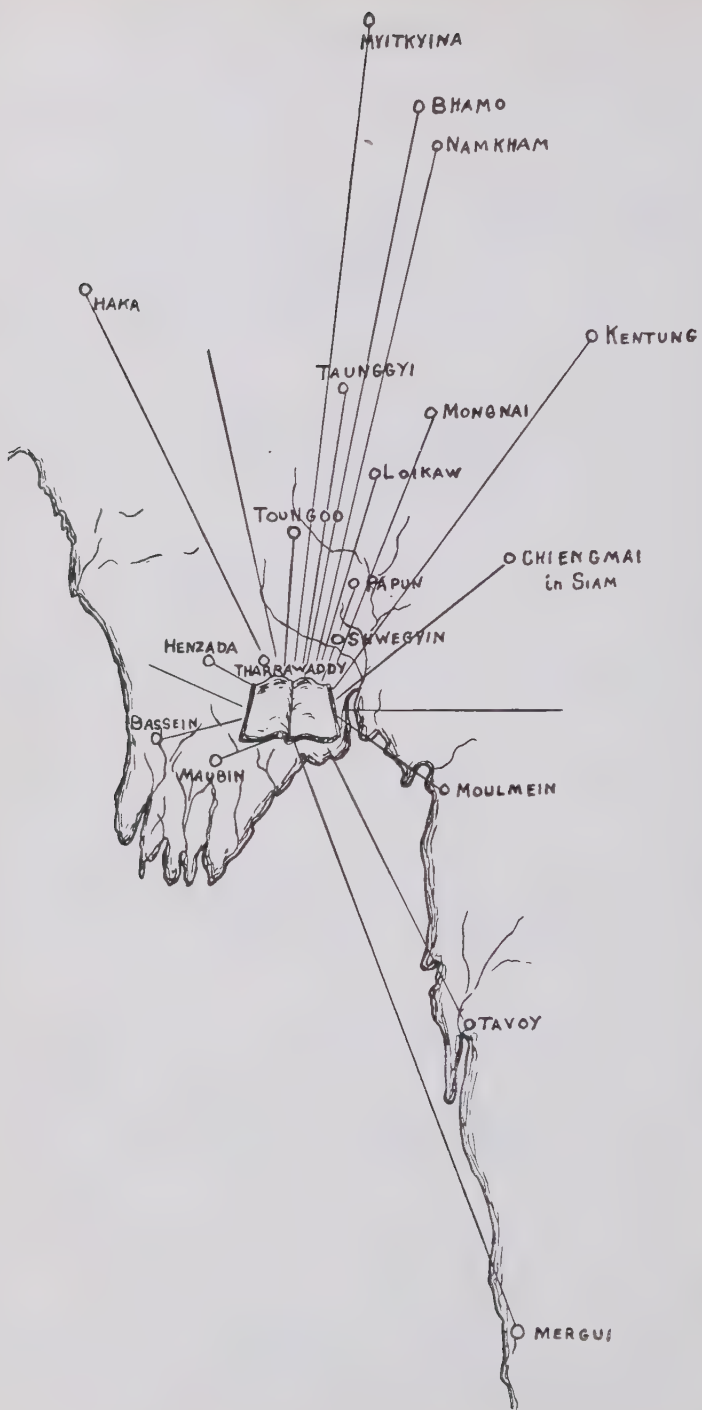
By means of these additions to the old curriculum we hope to prepare the men to teach Jungle Schools as well as preach the Gospel. They are very happy to have this opportunity to study English, and I think that we can already see signs of their "witting up".

Pray for us, brethren. We need your prayers; for we have here the most difficult work in Burma, if not the most important. Above any course of study, of more importance than all courses combined, is the spiritual atmosphere of the seminary. This will be ours only as you and we wrestle together in prayer before the throne of God.

KAREN WOMEN'S BIBLE SCHOOL.

Miss Peterson's report:

It was twenty-five years ago last January that the first class of nine Karen young women was graduated from the Karen Women's



Bible School, among whom were Thramu Aung Byu who has been a teacher here ever since, and Thramu Sa Oak who took a course in the Dufferin Hospital after graduation and later joined our teaching staff.

During the twenty-five years, there has been an enrollment of 750. Of these 413 have graduated, 343 being Sgaw and 70 Pwo Karens. The map will show where they have been trying to carry the light. Many have become pastors' wives or teachers in heathen villages. In a number of these same villages, may now be found earnest Christians who first received the desire to know Christ through the earnest, faithful effort of graduates from the Karen Women's Bible School. We have had most inspiring reports from graduates the past few years, and no doubt these have been but a repetition of similar ones in the past.

The Karen Women's Bible School is truly Mrs. Rose's monument. She loved every thought of it, and was most happy in its organization. To it she gave her last twenty-five years of most loving, self-sacrificing service. She believed in the school absolutely.

Two years ago we had a memorial service, having several who have been interested in the work here since its beginning tell of the different missionaries who have been connected with the Karen Women's Bible School. Our hearts thrilled in gratitude to hear how beautifully each has been remembered and the splendid foundations laid by these noble women. First of course its founder, Mrs. Rose, held in loving memory because she gave her all to the work.

Then the lives of Miss Elizabeth Lawrence and Mrs. Elwell were a great inspiration. Their many methods of practical work among the pupils were splendid. They did much along evangelistic lines. Faithfulness in the smallest details lingers in the memories of those who worked with them.

Miss Thora Thomson was here from 1908 to 1912 and is most gratefully remembered because of her many helpful, practical suggestions and the things "which she did."

Miss L. E. Tschirch came to Mrs. Rose's assistance in 1915 and stayed until 1920 during a time when she was greatly needed and appreciated.

The present workers, as you know, are Miss V. R. Peterson, sent here December, 1921, and just a year later Miss Alta O. Ragon.

Buildings.

The Karens have been very loyal in their support of the school. We greatly rejoice in our comfortable new buildings. Only Rs. 1122 now remain to be paid on the Brayton Memorial building and we have every hope to be able "to look the whole world in the face" before another annual report is due. The new girls' dormitory was made possible by the very timely gift from the New York Southern Association in memory of Mrs. Colgate. The need was most pressing and the Karens had been able to give only about Rs. 4000. After a much needed extension has been built to this dormitory, we think our school buildings will be completed for several years to come.

Please pray that this school may be a mighty power for the Gospel of Jesus Christ, truly lived in the lives of each student and carried to many more who will accept Christ as their All and in All. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

BURMAN WOMAN'S BIBLE SCHOOL, 1900 TO 1925.

Miss Phinney and Miss Ranney report thus:

In 1900 the Burman Woman's Bible School was occupying Russel Place, its third home in Rangoon, and was in its eighth year. That year was the second in which the school had been entirely supported on the field, at a cost of about Rs. 500 a year. It has been so supported ever since, the largest sum received in one year being Rs. 1585. The number of pupils has gradually increased to thirty-four. The class of 1900 contained two young women who then started out "to be like Mama Ranney and Mama Phinney" and they have ever since been together in the work, and are now the highly-respected and very useful Organizing Secretaries of the All-Burma Woman's Missionary Society, Daw Kyaw and Daw Bwin.

After nine and a half years we took our second furlough in 1902, and on returning the next year found no place in Rangoon, but the Lord provided for us, through the gift of U Pan Di and Daw U of a plot of land in Insein, just large enough for the dwelling and school building, and a dormitory. Daw Shu gave Rs. 500 toward the latter, and U Po Saw's family of Prome gave the well, the dwelling being built with a trust fund in Miss Ranney's charge,

which was gradually replaced by our rent appropriations. Here we reopened in May 1904 with nineteen pupils. Up to 1907 the school was held only in the rains and we travelled in the jungle in the cold season, but from then on we have had a three month's cold season term also.

In 1908-1909 we raised Rs. 1515, half in Burma and half among our friends in England and America, and bought additional and higher land, on which in 1916 the new dormitory was built, being the gift of Miss Mary E. Chapman, who has supported Miss Phinney from 1892 to the present. It has certainly been to the girls, what we call it, "Berachah." In 1911 we were saddened by the death of Mrs. A. M. Brooks who had supported Miss Ranney for nineteen years, both ladies helping by constant prayers and frequent letters.

After a short furlough in 1911-1912, which included a month in Palestine, we re-opened in May 1912, again with nineteen pupils, and that year graduated five, one of whom went to Tiddim as the wife of a teacher. The thirtieth anniversary was held in 1923, when twelve old graduates came back, among them a member of the first class who graduated in 1895. The past two years we have had to use the old dormitory in addition to the new one, and last year we were obliged to enlarge the school-room used for assembly. It was filled at once with sixteen old and eighteen new women of all ages from eighteen to fifty-six, though the large majority are under thirty.

Since the beginning we have had Burman, Shan, Talaing, Pwo, Sgaw and Black Karen, Chin, Kachin, Taungthu, Lahu and Tamil, all able to do the work in Burmese. 300 young women have been in the school, of whom 130 finished the three years' course. They are scattered all over Burma from Tavoy to Kengtung, and Sandoway to Moulmein. In the matter of schooling we have everything from the ability to read and write acquired at home, to VIIth Standard A. V., not forgetting one I. A., for a few months. Had we insisted on even the IVth Standard for entrance we should have lost Daw Kyaw and Daw Bwin, who without this school would never have been heard of outside of their own little jungle village. In this year's class also are two young women of almost no schooling, converted at about twenty-five, but who are well worth training, the older one in fact has the best mind we have ever had and

will make a splendid worker; but if she had been shut out of this she would have ended her days in her distant jungle place.

Our principal text book is, as always, the Word of God, and we increasingly find it to be "living and powerful" and able to soundly convert the nominal Christians who sometimes enter, to transform and develop character, enlighten the mentally dull, quicken the inert, refine the uncouth, and even change the heathen faces of new converts to bright winsome Christian countenances.

SUNDAY SCHOOLS.

The Evangel to the children.

Has Sunday School work been faithfully developed during the quarter century? This is a legitimate question and the last Convention Report is ready with the answer.

752 Sunday Schools.
1236 teachers.
28,412 scholars.

A brief reply but thoroughly convincing.

For a part of the quarter century Burma Sunday Schools were affiliated with the India Sunday School Union. Hundreds of pupils received graded certificates from the I. S. S. U. Examinations were not compulsory and covered six months' work. Non-Christian scholars were usually as keen for certificates as were the Christians. The writer once traced the home of two Christian students in a non-Christian village by seeing two Sunday School certificates framed and hanging on the wall. Several visits from Mr. and Mrs. Annett, organizing secretaries for Indian Sunday Schools, brought our Burmese work up to a higher standard. They issued text-books in English and these were quickly translated and used effectively in our work.

Some time ago Burma withdrew from the India Union and formed the Burma Union. Mr. Hackett took a course of training in America along lines of Young People's work and it was hoped that he could do special Sunday School and other allied work when he returned from furlough. Alas for hopes in these days for Mr. Hackett or any other missionary who thinks he can specialize in Burma! He can't unless a miracle happens.

There are two kinds of Sunday Schools in Burma—those connected with Mission Schools and Churches, and those held “outside,” as we say of those held in other sections of the town, but taught by Mission teachers or Bible Women. We are glad to say that there are a large number of the latter. Those held in Mission Schools have the day school class-rooms and equipment and are well organized with Missionary assistance. Officers and teachers are largely from the school, and teaching is done in the Vernacular in all Primary and Middle grades, while the High School, Normal and College Sunday Schools are conducted in English. Lesson helps both in Vernacular and English are always available and many Sunday Schools have a weekly teachers’ class to go over the lesson and to give instruction in the “art” of teaching children.

THE MAYMYO BIBLE ASSEMBLY.

Dr. L. T. Ah Pon of Taunggyi, President of the Assembly, sends the following “Notes.”

The Maymyo Bible Assembly has become an annual feature in the Christian life of Burma. Last year was held the 17th annual meeting, and a brief account of its aims and the work done will show the kind of Christian service it is rendering. The Assembly stands to Burma somewhat in the relation that Keswick does to England, and Northfield does to the U. S. A. It seeks to uplift the spiritual life of the educated young men and young women of Burma, especially the native and domiciled peoples, and it is therefore a very important undertaking. In some respects the Assembly is more important to the young Christians than the Conventions or the Associations, because to it comes the cream of the land, the redeemed and educated ones, just starting out on their life careers, open to receive messages which will give them the true outlook on Christian service in this mission land.

The delegates come from almost all the mission stations of Burma, *i. e.*, those stations which can communicate with Maymyo by steamer or rail, and represent many races and languages. The chief languages used, by common consent, are English, Burmese and Karen. The morning begins with physical drill. Then there is prayer service sometimes for the whole Assembly in the Baptist Church, sometimes in sections under the trees. This is followed

by Bible classes by the best Bible teachers available. Then come classes for methods of work for the Sunday School, the Christian Endeavour Society, Boy and Girl Leadership, Church, and Women's Societies.

The afternoon is given up to recreation with games of badminton, tennis, volley-ball and base ball. In the evening a short period is devoted to a bright and breezy song service, followed by a strong inspirational address. Trips are made to the Anisakan Falls, and to the Goteik Gorge. These are of a picnic nature. The last Sunday evening is devoted to a Consecration service. Mr. P. R. Hackett is the Dean of the Assembly and to his able hands is entrusted the responsible work of drawing up the programme and of securing the workers.

SECULAR EDUCATION.

SOME WORTH-WHILE STATISTICS FOR 1925.

(The hors d'oeuvres of what follows in the report.)

Total students in	Anglo-Vernacular Schools	..	..	11,837
"	"	"	Vernacular Schools	 18,611
"	"	"	College	 338
"	"	"	Normal Schools	 306
"	"	"	Agricultural School	 61
Total				.. 31,153

Total of girls in all schools	..	..	..	14,200
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Boarders in Anglo-Vernacular Schools:—

Burmese Schools	..	..	..	1,074
Karen	"	..	..	2,899
College	..	..	..	211
Others	..	..	..	607
Total				.. 4,791

Number of Christians in Anglo-Vernacular Schools:—

In Burman Schools	1,945
„ Karen „	3,613
„ Other „	777
„ College „	162
„ Normal „	126
Total ..	6,623

Number of Christians in Vernacular School not given, but number *large*.

Number of High Schools	19
Students in High Schools	1,272

THE EVANGEL IN OUR MISSION SCHOOLS.

JUDSON COLLEGE.

The Principal, Rev. Wallace St. John, Ph.D., sends the following:—

The history of Judson College, as a going concern, is largely comprehended in this last 25 years, though College work was actually begun in 1894. As far back as 1851, the Burma Baptist Missionary Convention adopted a resolution as follows: “That while we regard education in the vernacular for the great body of the people as of the first importance we believe that before the native Christians of Burma can be rendered comparatively independent of the guidance of foreign missionaries those who are to be raised up as leaders among them must receive, either in Burma or abroad, an education which shall approach in breadth and thoroughness to that of their foreign teachers.”

Back in those early days there were more than 50 vernacular schools in the mission. Gradually English was introduced into the mission schools at the more important centres. As early as 1870, the missionaries to the Karens urged the Mission Society to undertake the establishment of a collegiate school in English, and in 1876, Ruggles Hall was ready for high school work. As an outgrowth of this in 1900, Baptist College was a First Arts College, affiliated with



Three Karen Members
of the staff of
Judson College.



Two Burmese Members
of the Faculty of
Judson College.

Calcutta University, having only five missionary teachers and they giving a part of their time to high school instruction. There were only fourteen students in the College and these were giving attention to English, History, Mathematics, Pali, Latin, Logic and Science, not yet up to a degree but only in preparation for a further two years course leading to a degree. The equipment of class rooms was in connection with the Anglo-Vernacular High School and that of library, reading room, and scientific apparatus was meagre indeed. One further missionary teacher was added just before 1909, at which time Calcutta University permitted Baptist College to teach courses leading to the B. A. degree. The student body had risen by painfully small additions to thirty-seven in number. Dr. Cushing, who had been the centre of the movement, had passed away and Dr. Hicks was guiding the advance.

In 1909, two candidates for the B. A. degree entered, Mg. Ba Than and Fred Mullerworth. They read Philosophy, English and History. The only options they might then have taken were that they might have chosen Pali instead of Philosophy or of History. The Cushing Buildings having been completed, the B. A. College was well housed and the number of students increased to fifty-five immediately. Gradually the number grew and Mathematics was restored and taught to the bachelor's degree, and both Chemistry and Burmese were added in 1917, by which time 125 students were in classes.

In 1919, the old name "Baptist College" was laid aside for "Judson College" and in 1920, Judson College severed its relations with the University of Calcutta to become a constituent College of the University of Rangoon, looking forward to being located at Kokine Lake in connection with the plants of the new University and University College. The temporary check which came to all education through the "Strike" at that time did not long affect the onward movement of Judson. In 1922, there were 195 students enrolled. In 1923, 262. In 1924, 305, and in 1925, 338. The accommodations for girls were very inadequate until Pegu House was acquired in 1919 and Miss Hunt arrived to act as Dean of Women. A department of Physics was added in 1921, and a department of Biology in 1922, at which time a special gift for Biology apparatus was given by the Women's Baptist Foreign Mission Society.

To find space for these new departments, rooms which had been used in Cushing Buildings for boarding purposes had to be surrendered, and so hostel after hostel had to be acquired. Kelly Hostel and Hicks Hostel were built in the same year (1922) and Benton House and Phinney Hostel were acquired in 1923. This rapid expansion has not been sufficient to accommodate the increasing student body adequately and not a few students have necessarily been turned away. At present the accommodations are very inadequate and still several years must be spent before the buildings to be erected at Kokine can be completed.

The explanation for the slow increase of the earlier years of the College, and the rapid advancement of the later years, is to be found in the fact that though the Mission in Burma has had a goodly number of schools for many years the College began when there were only two high or preparatory schools working in English. These were in Rangoon and Bassein and they succeeded in preparing very few to pass the University entrance examinations. But, gradually, there has been an increase in the number of Anglo-Vernacular and English High Schools in the Mission.

In 1913, the Centennial year of the Mission, there were nine struggling and advancing Anglo-Vernacular High Schools, only part of which were succeeding well in preparing students for College. The number of students in Judson College for that year was forty-six. The American visitors in Rangoon at that time saw the new Cushing Buildings and were pleased with the equipment for the College. At the present time the student body is seven times as large and rapidly advancing.

Now there are nineteen of these High Schools, from which aspiring students may rise into the College. Further, there are now fifty-seven Anglo-Vernacular Middle Schools which will advance to High Schools in the near future. Beyond this there are about a dozen other Protestant Christian High Schools from which students occasionally enter Judson College. For these thirty odd Christian High Schools there is no other opportunity for further advancement under Christian guidance than Judson College.

The first quarter of the twentieth century has been significant for the intellectual progress of our Mission in Burma as seen in the rising of standards. College students of twenty-five years ago took little interest in general reading. The library facilities of those

days were scant, indeed, but the demand for more books did not rise first among the students. J. F. Smith gave the subject attention for a number of years. Then Dr. and Mrs. Gilmore took it up and devoted much time to improving the library facilities. The library has advanced from a few cases of almost worthless books to 6,500 volumes, largely recent and valuable books. From being unfrequented the library has become the very centre of activity. Recently the number of books taken out within a single month for reading has risen to above 500 volumes.

At first we taught courses that extended only two years beyond the university entrance. Now a good many students are applying for permission to take honours degree courses and even honours Master of Arts courses. It was frequently said twenty years ago that Burman and Karen minds were not equal to the demands of the difficult courses. Now we see them succeeding in the more intricate and trying tasks. Formerly the average entering student was by no means young. Now we have occasional applicants who are qualified for entrance except that they have not reached the entering age.

In the College, from the first, there has been a mixture of Christians and non-Christian students. Much of the time some Christian students have gone out into the city to conduct Sunday Schools and to hold street meetings in the neighbourhood. All along Bible study and religious worship have been emphasized, and, at times, bands have gone out to conduct meetings at the hospital, the insane asylum and the jail. Recently groups of students guided by teachers, have gone to villages and towns around to carry a gospel message, and student work of this kind has been very acceptable and fruitful, many scores of young people having been won to Christ by these testimonies.

In the earlier years of very restricted numbers the proportion of Christian students was somewhat larger than later years though even at the present time one half are Christians. The teaching staff, in which there are more people of Burma than Missionaries, are four-fifths Christians, notwithstanding the difficulty in finding men qualified according to the exacting standards of the University of Rangoon.

Graduates have been issuing from Judson for only thirteen years. Still there have been in all 129, who have been given degrees. The first young woman to gain a degree through Judson was Ruth



Ah Syoo in 1920. Twenty other young women have followed. Eleven young men have obtained the Bachelor of Arts degree, with honours in English. Eight have obtained the degrees with honours in Philosophy, three in Mathematics, and three with honours in History. One has obtained the Master of Arts degree with honours in Philosophy. While these young people are still in their youth, the effect upon the conditions of Burma is distinctly felt. So highly are some of them regarded that various institutions have sought with diligence to gain their services.

But this presents only a fragment of the result of Judson's work, for many students have found it impossible to continue their studies beyond the Intermediate Examination, and the number of those who succeeded in the Intermediate Examination and then entered upon their life work or in Judson's pre-degree days proceeded to other institutions for their degree work is legion.

The outlook for Judson College with its present student body, with strong and advancing high schools, with 1,153 Baptist Churches interested in the output, is bright indeed. In view of the great service it is called upon to perform in fitting the Christian young people to become constructive citizens in a great Province which is only in its first stage of responsible government it may well be looked upon as holding the destiny of Burma to some extent in its hands. Burman thought has already been greatly influenced by Christian teachings. For the Christians of Burma to become a great evangelizing power and a determining factor in political and social reform Judson College must be so supported that its present advancement instead of being checked may be accelerated.

Just now there are prospects of a bright future for Judson College, as it has been accepted to be one of the two constituent colleges of the University of Rangoon. A large tract of land has been acquired for the University and its two colleges, and about sixty acres have been designated to Judson College. Twenty buildings including class rooms, laboratories, offices, hostels and dwellings have been planned. The Christian people of Burma out of their poverty expect to aid in the enterprise though they are engaged in several large projects for the expansion of their own station work. The Bassein Sgaw Karens have recently given far beyond their means for the fine new plant of their mission station. The Henzada, Moulmein and Toungoo Karens are entering upon new projects

confined to their own resources for the non-government contribution to the new buildings they need. For the Judson College plant \$1,100,000 will be needed. The Burma Christians hope to raise \$100,000 for a Chapel. For the College buildings, including teachers' dwellings, the Burma Government expects to give one half of the expenses. \$500,000 are needed from America to erect the buildings.

HIGH SCHOOLS FOR BOYS.

Separate reports have been submitted for Cushing, Kelly and Judson High Schools. These follow. Reports for other boys' schools, high and middle, will be found among the reports of the station missionaries.

CUSHING HIGH SCHOOL.

Day and Boarding School, 903 Students.

Cushing High School came into existence as an academy or as the preparatory school for what was first known as Rangoon Baptist College. Education had been carried on in the Burmese and Karen languages, but this high school was intended to be the stepping stone to college work which must be carried on through the medium of English.

By 1900, this school had advanced to the number of 643 pupils and a very few had gone on into university work. Up to this date it had served the high school purpose of the whole Burma Baptist Mission except that a high department had recently been opened in the Bassein Sgaw Karen School and one was being opened in the Mandalay Boys' School. Drawing from so many mission station middle schools throughout the whole of Burma, it had a preponderance of Christian pupils at that time. However, the station schools gradually advanced to the high school status, thus providing for their Christian young people at home.

The Rangoon High School rose rapidly in numbers from its 643 in 1900 to 1,335 in 1914 at which time there were thirty-seven teachers. Soon various factors operated to reduce the enrollment. Among these might be mentioned, first, the increasing number of mission high schools which decreased the number of pupils sent to the central school, second, the policy of drastically limiting the

primary department, and third a Government decree forbidding co-education in the middle and high departments. At present the enrollment is 860. The present policy is for a limited number of pupils secured through a more or less careful selection.

The staff numbers thirty-two. All of these are Burma born except the Officiating Principal and Rev. E. M. Harrison who has arrived this year to teach English in the high department. The teachers are truly a heterogeneous group. Burmans, Karens, Talaings, Shans, Indians, Anglo-Indians, and various intermixtures of all these are represented. All except two of this large number are Christians. Many of them have long terms of faithful service to their credit. At present, the Principal, Rev. L. W. Hattersley, is on furlough. He is expected to resume his duties in 1927.

It is on the compound of the Cushing that the Judson Memorial clock-tower stands. The harmonious chimes of this beautiful clock, which was dedicated in 1917, regulate the classes of the institution.

The plant and equipment of Cushing rank very satisfactorily among the schools of Burma. Generally speaking, the future of the institution is bounded only by the aspirations and policies of the management. The great needs are for more of the Christian teachers' time for direct evangelistic effort and the development of a greater "thirst for souls" among the Christian pupils.

KELLY HIGH SCHOOL, MANDALAY.

Boarding and Day School:—476 Students.

Kelly High in Mandalay is one of our best High Schools for boys and, carrying on its work as it does in one of the strongholds of Buddhism, it is of strategic importance. Twenty-five years have been steady progress except for the "strike" period and the recovery from this setback has been splendid. How the school has kept up its steady expansion in the face of the changes in the management is one of the inexplicable things about missionary service. Mr. Hinton, the present superintendent, sends a long report and tells us of twelve changes in management in twenty-two years. He further reports: During Mr. H. W. Smith's term, 1912-1914, a commercial department was opened and numbers increased to 350. Mr. Tribolet succeeded Mr. Smith and had charge of both field and school. This left no time for detailed oversight of the typewriting work and the machines had to be sold. The "Strike" in 1920 reduced the school

to 112 and the finances to a dangerous margin. There was a hard struggle for a year or two to bring up the attendance to its old normal and to carry on financially. Government came to our aid and with a generous grant we managed to get through 1921, with a small balance on hand. 1922 and 1923 marked a steady increase in the enrollment, and the percentages of passes those years were as high as any in the history of the school. In 1924, the Boarding department became so full that one partition had to be pulled down in order to make room and the study-room had to be taken for a dining-room and the dining-room re-arranged for a sleeping room for the extra boys. This year marked an increase in the Athletic apparatus, all the material for this work being removed from being scattered over the compound to one quarter located between the Church and the dormitory. In August of this year it was decided to change the name of the school to the Kelly High School. Miss Parrott read a history which she had prepared for the occasion. U Mg Yi, of Amarapura gave a brass tablet which was placed on the chapel wall, and several old friends of the school gave the money for a picture of Dr. Kelly which hangs beside the tablet. U Mg Yi made an inspiring speech on the devoted life of the late Dr. Kelly, and Mr. Couper, the District Commissioner, also spoke briefly. During the year 1924-25, a new record enrollment was reached with 380 on the rolls. This present year, while nothing outstanding has occurred, the highest record of enrollment has again been broken, reaching the high water mark of 476. In September, 1924, Mr. Grigg was transferred to Sagaing and I was pressed into field service. It did not come amiss, however, since our class-rooms were even then over-flowing, and all the rooms which we once occupied as missionary residence were turned over to classes and some classes are even now meeting in the church. The school assembly hall is far too small to contain all the boys, so that a part of the school meets for general assembly twice a week in the Judson Memorial Church. If the school continues to grow as it has done during the last two or three years it will be necessary to make the school assembly hall into class-rooms and use the church entirely for assembly purposes. The school really needs a High School building at once with a good large assembly hall.

The religious life of the school too has shown signs of improvement. I do not know how much the teachers were in the custom of going out preaching previously, but of late a decided improvement

in this matter has begun to show itself and we are hoping for good results both in and out of the school. Several boys are considering seriously at the present time, and I hope before the year is out we will have a goodly number of baptisms to report.

Total enrollment of names up to 1900 was 735; at the present time the total enrollment of names has reached the point of 3,663. This does not count the same boy twice, but means that over 2,900 boys have been in attendance in the school since 1900, anywhere from one year to eight and in a few cases ten years.

Another victory was won also for the school when it gave up all Mission Appropriations, except the Missionary's salary, in 1924. The Teacher's Provident Fund was adopted in 1924. The Government Medical Scheme was adopted in 1925. The Conscience Clause was adopted in 1925. The Boy Scout Enrollment reached 39 in 1924 and is very strong still. The Christian Endeavor is doing good work. The present staff is the largest in number, the highest paid, and the most efficient that the school has ever had. The prospects are very bright, God willing.

A full time man Principal is the need for 1926.

JUDSON BOYS' HIGH SCHOOL, MOULMEIN.

Day and Boarding School, 473 Students.

This one Christian High School for boys for the whole Tenasserim Division is on the compound where Dr. Judson lived so long. His house site is now the recreation ground. The school was originally the old printing press and a tablet on the wall commemorates the Press-work where the first Burmese Bible was printed. A Pillar in the compound shows the place where the first Christians were baptized. The Judson pulpit is still in the old church. Thus we see that this fine school is in the midst of mission history.

Rev. L. T. Ah Syoo, now pastor of the Burmese Church and for many years Principal of the School, sends the report. He tells of the difficulties of securing pupils in the early days. To-day the difficulty is to get room for those who want to come and will pay all expenses. The school is strongly entrenched in the affection of the people of the Division and never lacks for support. It has had a steady upward trend during the entire twenty-five years and is strongly Christian as well as strong along all secular lines.

“When Rev. W. H. S. Hascall came to Moulmein from the Mission Press, Rangoon, he took charge of the Burman Mission. To the boys’ school he added a boarding department and put up a dormitory with money secured on the field. In those former days, English Education was not valued as now and poor boys were given free board and tuition. Miss Barrows succeeded him and followed the same policy of receiving boys. When parents could afford to pay fees, she would take them. Along with secular and religious instruction, she would teach the boys the dignity of manual labor in domestic work, such as cooking, drawing water, etc. Once a wealthy Chinaman offered to give three times the amount of the regular fees if his boy was excused from work. Miss Barrows was surprised at the request, for Chinamen are well known for their industrious habits. She refused to take the boy under such conditions and the man went away sorrowfully. To get recruits for the school she would go out touring in the district with preachers and Bible women, and while giving the gospel message she would be on the lookout for likely boys, promising their parents to give the child a good training and would accept what they could afford for his board and schooling. After a day was spent in trying to convince a father about the value of education, bonds were drawn up for a child to stay in school three years or more, but the promise was seldom kept. Many of the boys that she secured have turned out well: Dr. Po Hla of Moulmein and his brother, Mg. Po Mya of Cushing High School, Maung Ngwe Zin, retired Assistant Inspector of Schools, Maung Chit Pe of Pyinmana, Maung Chit Htwe of Bassein and (*Ed.*) “The Brothers,” Rev. L. T. Ah Syoo, Dr. Ah Pon, Saya Ah Sou and L. T. Ah Pan.

Rev. W. S. Sharp took over charge from Miss Barrows and he worked hard to bring up the school. He had extensive plans for growth, but Rangoon claimed him and he went.

Missionary after missionary came to the field and did what they could for the School. Mr. Wiatt, in his time, felt that the accommodations were insufficient and he obtained money for the erection of Judson Hall.

The school is highly esteemed by the community and at the time of the school boys’ strike while under the charge of Maung Ba Hlaing, who also had a training at the hands of Miss Barrows, very few of the boys left.

Religious instruction is faithfully given without any complaint from the boys or their parents. We look forward to a time when there will be a break in the old faith of the Burmese people, when hundreds of the students who pass out of our mission schools will turn to Christ."

NORMAL SCHOOLS.

The mission has three Normal schools, one for men in connection with the general scheme for work on the College compound, and two for women; one of these is the Kemmendine Normal which is Anglo-vernacular only and the other is the Morton Lane Normal for vernacular as well as Anglo-vernacular students. These schools have an enrollment of 306 this year (1925). The main reason for supporting mission normal schools is that all our mission schools may be assured a supply of trained Christian teachers. There is so much more required in the training of teachers than the mere professional and practical knowledge that must be given. If they have that only they are poorly equipped to teach in mission schools, where character takes precedence of text books, where service rendered is far more important than the compensation received, and where the spiritual welfare of the students ranks first of all.

The training of Christian students to become Christian teachers has been one of the high achievements of our educational work in the past. Changes loom up ahead. Just how drastic they will be cannot be foreseen at present; but it is possible that all Anglo-vernacular normal training will pass directly under Government control. A training college will probably be established and Anglo-vernacular training be centralized in it. If this happens the mission must make provision to have its Christian students in a hostel where they may be taught the high ideals of Christian education, that a Government course could not possible give.

Vernacular normal training will probably be left in the care of the mission, and this will give large opportunity to train both Christian and non-Christian students. The course for a full vernacular certificate is three years and in a Christian normal school students do some hard thinking in three years. The result is frequent conversions from the cream of the students and these later come into our mission schools to be most valuable teachers. Morton Lane has been specially noted for conversions from the vernacular classes. 500 students have received full certificates from Morton

Lane since 1900. Kemmendine has had almost as many graduates from its normal and they too, are found all over the province bearing not only the stamp of the school, but that of the Master as well.

Mr. Hendershot reports for the Rangoon Baptist Normal School. "This institution came into existence seven years before the beginning of this century. To accept the offer of Government to establish this school in connection with Baptist College the preparatory high school was enlarged to include a primary school that there might be facilities for practical teaching.

The attendance in both the Vernacular and Anglo-vernacular classes has been largely limited by the stipends afforded by Government for students who pledge themselves to teach for a period after completing their studies. The enrollment this year is 120. When the College removes to the new site at Kokine, the Normal school will take over the English school buildings which will give it a fine equipment.

In 1920, a Vernacular Practising school was secured on Strand Road, near enough to meet the needs of the Vernacular Normal School. During all these years a stream of young men has gone forth from these training schools to improve the teaching force of the province and many of them to bear the Evangel to schools new and old."

BAPTIST ENGLISH HIGH SCHOOL.

Mr. Hendershot's report:

"In 1912, Dr. Kelly, who had long been greatly interested in the Anglo-Indian community, projected a European School. Years before that date such a school had flourished in Rangoon for a time and then from lack of missionary support had gone down and the remaining pupils were received into the College preparatory school.

In June, 1912, a little school with three teachers and a few pupils was started at the west end of the college and school grounds. It was registered as a Middle School and a year later had 80 pupils, being a mixed school. Boarding accommodations for boys were provided.

In the early days of the Anglo-vernacular preparatory high school, for a short time Miss Miller was engaged with Dr. Packer in carrying on that work. Many years later, two nieces of Miss

Miller made an offering by which the fine Emma Birch Smith Hall was erected at the west end of the compound on Lower Kemmendine Road, being completed in 1914. By 1917, the school had advanced to a high school with 13 teachers and 129 pupils. The high department was slow in filling up so that the wisdom of its continuance was questioned for a time, some thinking the supply of these high departments exceeded the demand. In 1920 the doubt was dissipated by a substantial increase in attendance. This increase continued until about 300 pupils were enrolled in the school.

This pupil body has always come largely from Christian homes. The religious connection of the boarders of the school has been with the Immanuel Baptist Church. The lads have been taken back and forth the distance of two miles by the large school bus twice on Sunday. A decidedly Christian atmosphere has continually pervaded the school. All teachers except the teacher of Burmese have regularly been Christian and baptisms have occurred frequently. The pupils have been active in games and sports and have learned self-control in basket-ball, football and boxing.

The original Smith Hall was enlarged in 1923 by an addition along Lower Kemmendine Road giving a room to accommodate 30 boarding pupils above and an assembly room below. The money for this was obtained entirely in the mission field, though the cost was about Rs. 20,000. The Shady Dell bungalow has been put to the use of the school and two houses for teachers have been built. Larger accommodations are greatly needed. The rapid rise of this school shows the important way in which our Burma Mission has been able to serve this people."

EDUCATION FOR GIRLS.

If one wants to find the key to the door that will open Burma to the Gospel, he must seek it among the women of the country. It is they who dominate the home and religious life and to some extent the political and social life of the nation. They are intelligent, industrious, independent, and Christianity succeeds or fails as its teachings are accepted or rejected by the women. They are especially watchful and insistent in matters of religion and many husbands and brothers as well as sons and daughters are deterred from becoming disciples because of the power held by the women

in the home. Even distant relatives may be so firm that no one dares to oppose them.

Now one can readily see that the education of women in Christian schools is all-important. Education is not enough, it must be Christian education from the foundations in the Primary school through the High School or College. So a large number of schools for girls only have been established. Some have passed the half century line; some are the product of the quarter century only; some are of quite recent date; all are of the greatest value in the work the Mission is trying to do in Burma.

The number of girls in our Mission schools is 14,200; many girls of Primary age are in mixed schools and a fair proportion do not go on to the Grammar or High schools. These are girls of the jungle or small village homes. If their education is to be continued they go to girls' schools after passing out of the Primary schools.

Karen girls have their entire education up to Normal school or College in Co-educational institutions. It is a policy entirely suited to Karen thought and customs. The Karen people are keen on education for their girls as well as their boys, and all Karen schools are full to overflowing. Many Karen girls take up nursing after they have completed their school course and they make excellent nurses. Others become teachers and are of great help in the work of their own schools. Many go on to College with a Doctor's degree as their objective and others again go to the Karen Women's Bible school and there prepare for a very important and far-reaching work. The splendid spirit of service found in all the Karen women makes them a fine asset to the work the Karens feel called to do.

Education for Burmese girls must be carried on in distinctively girls' schools, except in the Primary stages. It is not at all wise to attempt co-education among Burmese students until college age is reached. So we have a large number of well-equipped, well-staffed schools for girls only. The four oldest of these are:

Morton Lane High and Normal, Moulmein, est. 1867, 571 pupils;
Kemmdine High and Normal, Rangoon, est. 1870, 570 pupils;
Mandalay Girls' High and Normal, Mandalay, est. 1887, 275 pupils;
English Girls' High and Normal, Moulmein, est. 1871, 150 pupils.

All of these schools report great progress in numbers and



Morton Lane Girls' School, Moulmein.

influence since 1900. All except Mandalay have celebrated their Jubilee and Mandalay girls will "outshine" all when they celebrate a few years hence! As these four schools are so well known to the constituency both in America and in Burma, it does not seem wise to dwell at length on the progress of the last quarter century, but to leave the space for the newer schools that have come into existence more recently and which are therefore less well-known.

Since 1900, the large expansion in numbers in the four large schools has necessitated new buildings for all. Kemmendine, Mandalay and the English High have their large new buildings all completed so their "troubles" in that line are behind them. Morton Lane is still in the throes of construction, but the end is in sight. Home friends, by means of special memorial gifts, have made almost all of this fine equipment possible. Would that they could build as well as provide funds! The work of construction has only one name out here. It is "K-I-L-L-I-N-G."

THE ENGLISH GIRLS' HIGH.

The English Girls' High is a school for European girls. Home-making is stressed in the curriculum and better homes throughout Burma show the result of its teaching and the delightful home life of the girls while in school. Its new centennial building was the gift of the Home Board in memory of the heroic Anne Hasseltine Judson who suffered and worked with her noted husband in the early days of the Mission. It is fitting that she should have a worthy memorial. Three of the staff have been with the school the entire twenty-five years under review. In the European High School Final Examination last year one of the E. G. H. S. girls led the Province and won a scholarship and a prize. Her school gave her a gold medal as well, and in acknowledging it she wrote, "I am glad to be an English High School girl; its memories and influence mean much to me." Many, many girls who have not gained such distinguished honours could write the same. In the All-India Sunday School Examination last year this fine school won three out of five medals and a few prizes for good measure! Read the report of the pastor of the English Church in Moulmein for further light on the influence of this school for European girls. Misses Prince and Good are in charge.



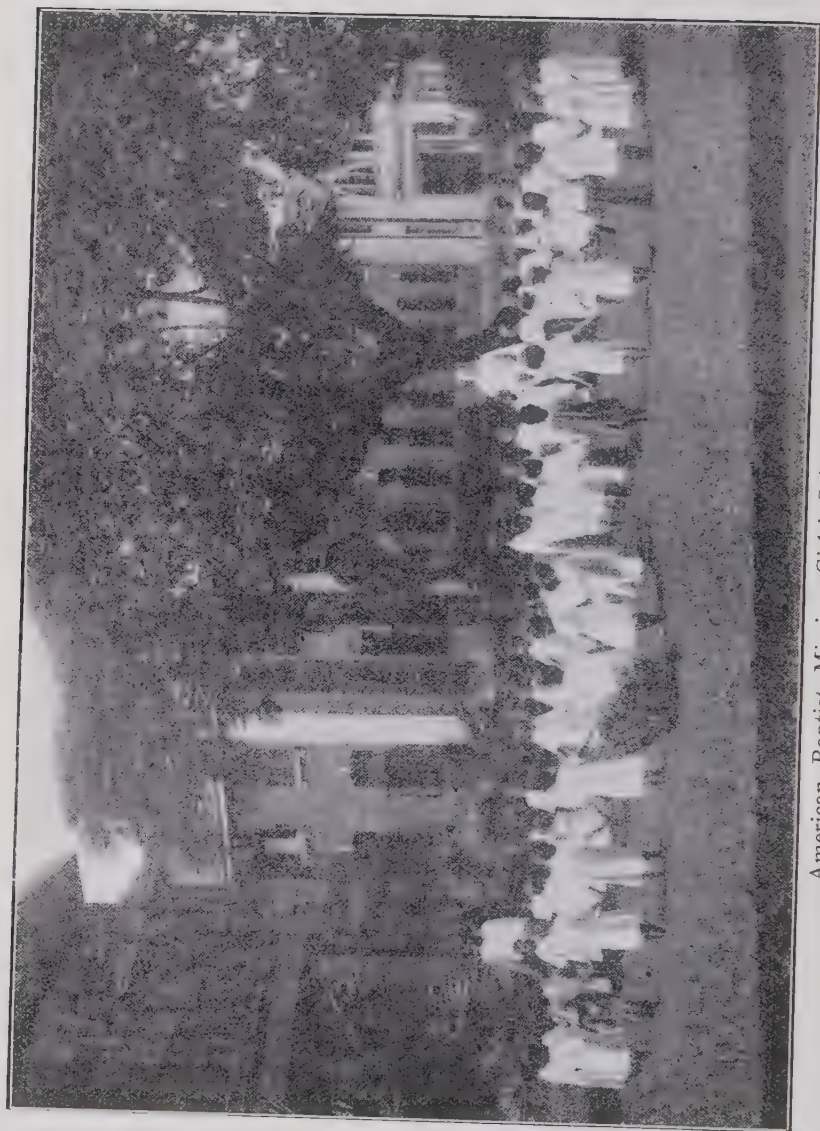
Hasseltine Hall, Moulmein.

KEMMENDINE GIRLS' SCHOOL.

Kemmendine Girls' School is situated in a large non-Christian village, which is perforce changing under the influence of the school in its midst. Several Sunday Schools are conducted by the teachers and students in the village and the ladies of the Rangoon Evangelistic work find a welcome now such as the workers of 1900 did not know. Kemmendine has its school Church. Many girls converted while in the school have no home Church to which they may transfer their membership as they come from non-Christian homes and communities. The tie with the school Church is very strong. Besides supporting its own Church, the Kemmendine school Church gives about Rs. 2,000 annually for benevolences. Misses Sutherland and Eastman conduct the great activities of this wonderful school and have done so almost throughout the quarter century. In closing her report Miss Sutherland says, "Although the number of baptisms each year has been comparatively small, we cannot help feeling that the school is having a far-reaching influence, not only in and through the lives of those who learn to believe in Christ but are hindered from confessing Him in baptism while at school, but through the lives of the girls who have gone out from school, especially those who are influencing many where they have gone as teachers, as well as through the teachers and girls who are helping to spread the news of Salvation in Kemmendine."

MORTON LANE SCHOOL.

Misses Mosier and Hatch have charge of the Morton Lane School, but Miss Hughes reports for the quarter century as she had charge during all of this time, associated with Miss Whitehead and others. "Just under 600 girls have been graduated from the High and Normal departments during 25 years, and hundreds more have enjoyed the joyous home life of the school, as well as its educational advantages, for longer or shorter periods. 200 have been baptized during these years into the membership of the Station Church and, as in other schools, many others have wanted Church membership but parental permission has not been given. The staff of the school has been its crowning glory and three of those now teaching have a combined service of 100 years. Wonderful women they all are, companionable, capable, consecrated, and they, with their equally splendid co-workers in the "Sister



American Baptist Mission Girls' School, Kemmendine.

Schools," Mandalay, "Kem" and English High, have given to the Mission during these twenty-five years what money could not buy—the highest form of service for the Master's sake, sharers in the work of evangelizing Burma's girls and women. The Normal School at Morton Lane is large and its graduates are found in every part of the province, "making good" and winning high praise from the Inspecting Officers and the schools they serve. The annual expenditure of the school has increased from Rs. 6,270 in 1900 to Rs. 87,851 in 1925 and yet the appropriations from home have not increased any. Kemmendine and Morton Lane are practically self-supporting for they receive at present from the Home Board only the salaries of the ladies in charge. They both gratefully record, however, their gratitude for large appropriations from home for the erection of buildings, and the Divine Blessing upon them that has enabled them to become so largely self-supporting.

A. B. M. GIRLS' SCHOOL, MANDALAY.

Mrs. Elliott reports:

"The women of splendid faith and undaunted courage who started and nurtured the school during the thirteen years preceding 1900 deserve a word of praise. To appreciate fully the labors of Miss Rathbun, Mrs. Inez Ullery McGuire, Miss Ayers, Miss Fredrickson and Mrs. Cora Spear Packer, one should know this conservative, unresponsive community. Although only 175 were enrolled during that entire period, some of our strong Christian workers of the present time date the beginning of their spiritual and intellectual awakening to the consecrated training of those meager years.

The quarter of a century under review has seen great changes; education is being sought after by all classes. There now sit side by side in the First Standard, the son of a member of the ex-Royal family and the son of a dhobi (washer-man), fraternizing happily. The interesting thing is the dhobi's son is the more clever of the two.

But the most significant change has been in regard to the opportunities now being given to girls, for it has been discovered that they really have minds, and some are being allowed to attend High School. Thirty-four girls have passed the High School Final Examinations from our school in the past seven years. Of this



Atlantis Hall and South Wing, Girls' School, Mandalay.

number two are now in the Normal School, twelve have studied in Normal Schools and are now teaching, eleven have taken or are now taking College work, two after gaining B. A. in College have Scholarships for Medical work, one in Burma, and one in America; twelve of the above are Christians, in active Christian work; seven of the number were baptized in the school, from strong Buddhist environment.

Number of pupils admitted up to August 20, 1925 ..	1,575
Number of baptisms	199
Number of Christian pupils who have become teachers	74
Nurses and Bible Women	106

Those who have "carried on" during this quarter of a century are Misses Parrott, Parish, Thayer, Lawrence, Miller, and the present Superintendents, Mrs. Elliott and Miss Price."

OTHER SCHOOLS FOR GIRLS.

The great advance in education in general in the quarter century and the desire of the Mission to take advantage of the benefits derived from an educated womanhood, have led to the opening of several new schools for girls. All of those noted below came within the twenty-five years, I think. Some are feeling quite grown up as they have High School grading; some are in their "teens" and one, the last mentioned, is still a "little tot." All of these schools are doing for their Districts just what the larger and older schools are doing for theirs. Their value in the general scheme of evangelization is immeasurable. They are fine bright lights, lighting dark regions and the best part is, their "candle power" is ever increasing. Like the older schools, they have outstripped original buildings and some of them are to-day limited in their usefulness as no funds have been found to erect new school buildings for their girls; but they most genially share in the waiting the older schools experienced in their early careers. Appropriations will come, if they can but hold out till they get here.

The newer schools for girls are:—

Sagaing, Middle school	Prome, High School Grade
Maymyo, " "	Henzada, Middle School
Wakema, " "	Rangoon (Indian) High School Grade
Thonze, " "	Myaungmya, Middle school
Tavoy, " "	Pegu " "
Thaton, " "	Taunggyi, Primary.



A. B. M. Anglo-Vernacular Girls' Middle School, Maymyo.

The Maymyo school was opened in 1915, by Miss Slater, and the new building, completed in 1923, was made a Memorial to her. It is a boarding and day school for various races and has 100 pupils. Mrs. Mosier is in charge and says, "Were I reporting for a school in India instead of Burma, instances like the following might not be so rare. Last year there entered our Sixth Standard an Indian girl of high caste, a Brahmin, thirteen years old, the wife of a teacher in the Government school here. She came quite regularly till about the middle of July, since which time she has not been in the school. On making inquiries and calling at her home, we supposed her name would have to be dropped from the roll; but her husband objected, saying she would surely return by the end of September, and in the meantime he would pay her fees regularly. August 19th she became mother to a baby boy and at latest accounts was doing well. No doubt she is far better off than most young women of her race. At the same time one cannot help pitying the dear girl-wife-mother. Dr. and Mrs. Laws visited the school and expressed themselves as greatly pleased, saying they felt the emphasis was being put in the right place."

Miss Bertha Davis superintends the girls' school, Tavoy. The A. V. school was opened in 1912, and has now about 200 pupils. The teachers are almost all Morton Lane graduates and are true missionaries, some a long journey by sea from their homes. A new building is urgently needed for this growing school. A rival National school in 1922 thought the older Mission school would soon close its doors. But nothing of the kind happened. It has gained steadily and is quite untouched by the "National flare."

From Sagaing, Mr. Grigg states that the girl's school has stretched up from 25 pupils in 1913 to over 280 in 1925, with a staff of fourteen teachers, including teachers of Drawing, Needlework and Cooking. He says, "The crowning blessing which we have recently become recipients of was the coming of Miss Helen Tufts to take over the Superintendency. Her coming means greater efficiency and larger usefulness for the school and my release for Evangelistic work in the Districts."

Mr. Latta says that twenty-five years ago there were no registered schools connected with the Thonze Mission. He soon had three registered with an attendance of 200. On his second term the Thonze A. V. Girls' School was opened.

“One-half the girls are Christians. Last year all in Standard VII were Christians and we hope to finish this year as well, for now all but two are Christians. The Thonze and Okkan A. V. Schools have an attendance of 300. The Mission has had some fine workers from the Thonze girls’ school.”

The Thaton Girls’ A. V. School was opened in 1918, by Miss Whitehead and is now a full-fledged Standard VII school of 200 or more. It is the only A. V. school for girls in Thaton, a large town in a very important District. There is no resident Missionary in Thaton, so the school is supervised from Moulmein. It has a fine trustworthy staff, teaching the Bible and conducting a Sunday School. The influence of its teachers in women’s work is felt in the town. Ma Hannah is helping out this year; that means success, for she is “Her father’s daughter” (Rev. L. T. Ah Syoo) and a fine teacher.

Miss Snell is in charge of the girls’ school in Henzada and says:—

“Our A. B. M. Burmese Girls’ School in Henzada is still a baby, for it is only six years old, but it is growing as fast as is possible in our present quarters. The school was founded in 1919, in order to take care of the girls who were then attending the Boys’ High School. It opened as a Seventh Standard School with an enrollment of eighty-three pupils. It has grown steadily year by year. At the present time there are 202 bright, happy pupils in our school, all of whom are day scholars, as we have no dormitory as yet. We are eagerly looking forward to the time when we will have a new school building and a dormitory, for we feel that no Mission School can do its best work until it has a dormitory.

There are many girls in our out-lying districts who would attend the school if we had a place where they could live and board. And there are many more Burmese girls in Henzada whom we could attract if we had room for them. But room we have not. We are crowded to the doors. We are doing everything possible to raise money enough to build a new school plant soon. Our hope and faith is strong enough to believe that God is able, and will make it possible for us to build soon.”

In his station report from Prome, Mr. Roach says of the Girls’ High School there, under the care of Miss Ida Davis:—

“The opening of the Prome A. B. Girls’ School in 1909 has been the principal event in connection with our educational work.

It began as a Primary school. The 5th Standard was opened in 1912, and the High Department in 1921. The average attendance reached 216 in 1921, the highest we have had. Then came the "Strike," and the attendance decreased. There are now 175 in school and under favorable conditions we might reasonably hope for steady progress hereafter.

We cannot do our best work without suitable buildings. During the greater part of the time we have rented buildings in town, and during one year we had classes in three entirely separate houses at the same time. The school was brought to the Mission Compound in 1922, and while the compound affords much more room for playgrounds, etc., we have no buildings that are at all suitable, and further increase in numbers is practically impossible until our new buildings, promised twelve years ago, are erected. In fact, it is doubtful whether we can long hold our own under present conditions.

During the past two years we have had nine baptisms from the school each year, the children being mostly from our Christian families.

Miss Ayers was our first Lady Superintendent, followed by Miss B. E. Davis, and she in turn by Miss Ida Davis, at present in charge."

The Pegu School has had a struggle for existence for its buildings have been inadequate and its financial support ditto. Mr. and Mrs. Parish have just returned from America with a handsome sum for Pegu, and Miss Parish, who has charge of both the boys' and girls' schools, will soon find her burdens lessened and work going on with a zest.

Myaungmya will soon have a new building and perhaps some day a resident missionary. Wakema also is to have a new building for its girls' school. Dr. Richardson says of these two schools:

"The schools are growing and if this condition continues and we can secure a missionary soon to take over charge, these schools bid well to become two of the strong girls' schools of Burma. There are over 300 enrolled in Myaungmya and more than 100 in Wakema. Although Wakema is a strong Buddhist centre, the Nationalist school has been closed and the people are very enthusiastic for the increase

in numbers and the efficiency of the A. B. M. School. We are with them in this desire and endeavour."

The Taunggyi Girls' School is just beginning but going to be a "worth while" school for the Shan States some day. A new building is being erected—or rather $\frac{3}{5}$ of it; will be finished when American Baptists are a bit more prosperous! All we need is time and support to make this *the* school of the Shan States some day.

THE PYINMANA AGRICULTURAL SCHOOL.

Beginning of Idea.

The Pyinmana Agricultural School has had students under instruction for only three years, therefore its history is brief. However, Mr. Case, the present superintendent, had the idea of such a school when he came to Burma in 1913, and it came to him when he decided for mission work in 1908.

After studying the opportunities in the different stations of Burma, Pyinmana was selected as one being centrally located and favourable for carrying on diversified agriculture.

Mr. Case was transferred to Pyinmana on the 2nd of January, 1917, and took over the field from Mr. Mosier with the understanding that he could try out his agricultural ideas but without any additional expense to the Mission.

The Mission Compound was on a gravel hill where not even a garden could be started, but a new piece of land of about five acres had recently been acquired for the football field of the station school, and the mission owned a pair of oxen. With the addition of a plough and a hired man the agricultural work was immediately started by growing sugar cane on this football field and rearing pigs on one corner of the land. Also on the Mission Compound a poultry house was built and White Leghorn fowls raised. The next year the farm was enlarged by exchanging a piece of mission land near the bazaar for seven acres of farm land and leasing another ten acres adjoining with the option to buy.

In 1918, the Government of Burma started plans for the re-organization and enlargement of its Agricultural Department since the Indian Industrial Commission of 1916-18 had reported it as being conspicuously lacking in equipment and organization. Mr. Case had an interview with the Director of Agriculture,

Mr. Chalmers, and the Financial Commissioner, Mr. Thompson, in December, 1918, and made proposals for the Government to aid the Mission in starting an agricultural school at Pyinmana where students could come who previously had only a primary vernacular education.

The idea was favourably received. Government was to provide 200 acres of land, pay half the cost on buildings and equipment and bear approximately half the cost of the staff of the school besides providing scholarships to help poor students to attend.

The detailed scheme for the new Pyinmana Agricultural School was put up to Government on the 8th of February, 1919, and after various modifications was formally accepted on the 7th February, 1920.

Getting the School Started:

In March, 1920, Mr. Case went on furlough to America, on his way visiting agricultural institutions in Java, the Philippines, China and Japan. The furlough in America was spent in promoting interest in the agricultural school, and securing men and equipment.

On return from furlough in December, 1922, he brought back with him the first lot of equipment for the school and also some Barred Plymouth Rock and White Leghorn fowls and Pekin Ducks.

On arrival in Burma the land for the school was not yet acquired and because of political agitation Government was hesitant about going forward with the scheme.

The Mission Society because of financial stringency was also inclined to postpone the work. Delay would have meant Government's withdrawal and the agricultural school would have been postponed indefinitely. However, these difficulties were overcome. The Development Commissioner and the Director of Agriculture gave their strong support and Government decided to proceed with the scheme and land was immediately acquired. The Government grant for half the first building and equipment was made available. Dr. Robbins who visited the field in 1922 gave the school his support also and the Mission contribution for the first building was received.

Bricks were at once made on the Agricultural School land and building operations pushed forward. A beginning was made at laying out roads, putting up fences, clearing and laying out fields, and getting together workers for the farm.

In October, 1922, Mr. Leslie C. Whitaker the first new agricultural missionary for the school reached Burma. After about six months' language study he came to Pyinmana, in time for the opening of the school. Mr. Will. C. Whitaker, the second new man for the school, arrived in Burma in November, 1923, and after a year of language study joined the school in November, 1924.

Opening of the School:

The first class of the agricultural school opened in the partly finished Machinery Building on the 6th of June, 1923, and thirty-nine students were enrolled. These spoke eight different languages, varied in age from 15 to 25 years and came from Mergui to Myitkyina a distance of 1,200 miles. Nine tenths were Christians.

They were of all types. Some hoped to get a certificate which would give them a Government job. Others seemed to think they could sit and drive agricultural machinery which would do all the work. But when they found this was a school where all had to work with their hands, those expecting an easy time soon left, and in the first month one fourth of the students had gone. But there were others of the right sort whose interest and hard work it was a joy to see. When the things they planted began to grow, their interest and attachment took deeper root.

The formal opening by the Development Commissioner, Mr. McKenna, took place on the 28th August, 1923, on which occasion he said the country would watch this school, and expressed the interest of Government in the experiment in agricultural education which so far it had not the courage to undertake.

Aims of the School:

The Pyinmana Agricultural School is dedicated to the uplift of the rural life of Burma. It aims to teach the dignity of labour by making it more skilled, remunerative and intelligent. It seeks to train the young people of the country districts and send them back to their villages with a conviction that in them is offered a worthy field for their best talents; there to share the scientific methods they have learned and spread the contagion of a new spirit for the transformation of village life.

Work in the School:

Boys who have passed the fourth standard in the village vernacular school and are over fourteen years of age are admitted.

Half of the time is spent in field work and half in class work. In the first year the main subject is gardening and students learn the use of hand implements. A garden project is carried on by each student on a $\frac{1}{20}$ acre plot. In Manual Training they learn bamboo and cane work.

The second year the main subject is Farm Crops and students learn the use of ox-drawn implements. Each grows one acre of crops as his project and carpentry is taught in manual training.

Animal Husbandry is the main subject the third year, and for his project each student rears a group of animals. Carpentry and iron repair work is taught in manual training. The fourth year the student does special work in one of the three departments in agriculture which he has previously taken, and in addition takes up farm management and simple farm engineering.

In addition to the agricultural work, about half the time in the class room is given to literary studies which are as far as possible related to agriculture. English is also taught as a special subject.

Most students who come to the school are poor. The regular school fees are Rs. 2/- per month and Rs. 8/- for board. To cover this there are government scholarships of Rs. 5/- per month for needy students and the school provides sufficient field work for which the student is paid to cover the remaining Rs. 5/- required each month. Thus poor village boys can be largely self-supporting if they are willing to work.

In 1925, there were 61 students in the three classes of the school with Mr. Will. Whitaker in charge of the Gardening and Manual Training Departments, Mr. Leslie Whitaker in charge of Farm Crops and Field work, and the Animal Husbandry under Mr. Case.

The buildings completed are, first the Machinery Building, which contains workshops for manual training and a place for storage of equipment and crops. The residence of the Superintendent including the office were completed last year, and this year the dormitory building has just been finished and the upper floor used for students quarters while the lower floor is occupied for classes.

On the farm Mr. Leslie Whitaker has planted about sixty acres of government selected strains of rice which are making a promising growth, some of which have already proved their superior merits here. Java Hebbel sugar cane, which gives a higher yield of sugar

than the Burmese cane, occupies five acres and this cane gives promise also of giving a second crop from rattoons better than the Burmese. In the garden Mr. Will. Whitaker has shown the practicability of growing European vegetables, such as beets and carrots and knol khol in the early rains as well as in the cold season when usually planted.

In the poultry line Mr. Case finds a demand for the breeds he has imported. The Barred Plymouth Rock is especially liked by the Burmans and available eggs and birds are easily sold. A large black boar imported from England is producing a progeny of pigs which the people around are buying up readily. When Mr. Case visits the associations to give lectures and demonstration, some fowls and pigs accompany him as delegates to do their part in speaking for the school. The implements and animals he takes are usually sold. These associations with their hundreds and sometimes thousands of attendants are good centres in which to promote the school, and talks on agricultural improvement receive a responsive hearing.

Teaching the "Ten Commandments for Rice Growers" is a favourite theme. One farmer after a talk on this subject remarked, "if we would do these things our stomachs would not be empty any more." We are working to make the Agricultural School give a better economic foundation to the church and helping to teach the people of Burma of the Christian Gospel with a full stomach.

BRAYTON C. CASE,

Superintendent.

OUR SENIORS.

There is in Burma a jolly group of forty-six "young Missionaries" who have been in active service throughout the entire quarter century. Some go far beyond the twenty-five years; one has seen twice twenty-five, with a margin beyond that, God bless her! Three are in the 45-50 section; three in the 40-45, and sixteen are in the 35-40 group. Only two in the list are retired and Burma is still blessed with their presence. None of the other forty-four have yet asked for an "eight hour" day and all ask that they may "die in the harness" as so many of their life-long companions have done. Some still "sit firm" on committees (no one begrudges them a nap if they can get it); some supervise large schools and tour the jungle between times; some are busy all day with literary work; one still runs a saw mill and a motor launch, and can crack as many jokes after forty-six years as any one. They are a fine, versatile, busy group, ready for any service and a benediction to the Mission. We "Drink their health" and wish them many years of service still.

"Grow old along with me!
The best is yet to be.
The last of life for which the first was made;
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half: trust God:
See all, nor be afraid!"

Below is the list of those in Burma who have twenty-five years service or more; a few are on furlough but expect to return.

1872.	1884.
Miss H. N. Eastman.	Miss L. E. Tschirch.
	1885.
1877.	Miss R. W. Ranney.
Mrs. A. V. Crumb.	Miss A. Whitehead.
	1886.
1879.	Mrs. T. Johnson.
Mrs. H. W. Mix.	Miss H. Phinney.
Rev. C. A. Nichols, D. D.	Miss C. E. Putnam.

1887.

Rev. J. E. Cummings, D. D.
 Rev. E. B. Roach.
 Rev. H. H. Tilbe, D. D.
 Mrs. H. H. Tilbe.

1888.

Mrs. E. Tribolet.

1889.

Mrs. J. McGuire.
 Rev. A. E. Seagrave.
 Mrs. A. E. Seagrave.
 Rev. H. P. Cochrane.

1890.

Rev. D. C. Gilmore, D. D.
 Mrs. D. C. Gilmore.
 Rev. O. Hanson, Litt. D.
 Mrs. O. Hanson.

1891.

Rev. J. McGuire, D. D.

1892.

Rev. G. J. Geis.
 Mrs. G. J. Geis.

1893.

Rev. E. Grigg.
 Mrs. E. Grigg.
 Rev. E. N. Harris.
 Dr. A. H. Henderson.
 Mrs. A. H. Henderson.
 Rev. C. H. Heptonstall.
 Rev. W. M. Young.

1895.

Miss J. E. Parrott.

1896.

Miss J. G. Craft.
 Mrs. J. E. Cummings.
 Miss L. B. Hughes.

1897.

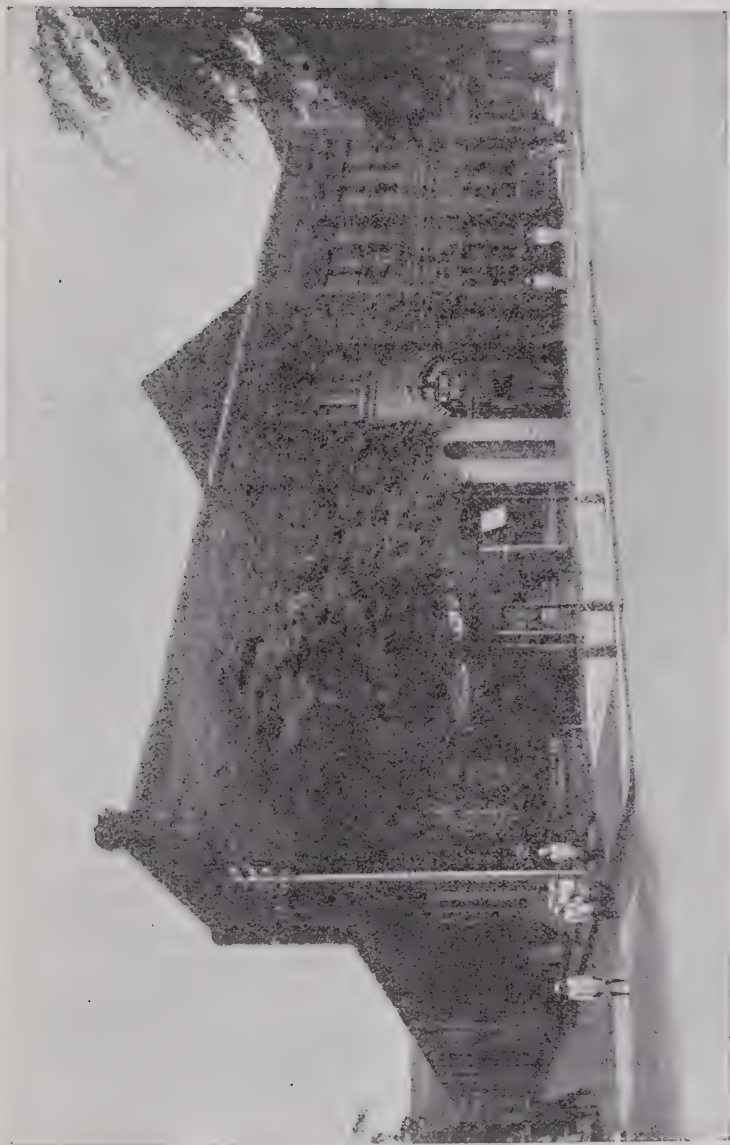
Miss L. Eastman.
 Miss M. M. Sutherland.
 Mrs. C. H. Heptonstall.

1898.

Miss V. R. Peterson.
 Mrs. A. C. Phelps.
 Miss S. T. Ragon.

1899.

Mrs. H. P. Cochrane.
 Miss B. E. Davis.
 Mrs. W. St. John.



Mission Press.

CHAPTER IV.

EVANGELIZING THROUGH OTHER CHANNELS.

Mr. J. L. Snyder reports for the American Baptist Mission Press: This is one of the oldest and most important of the Mission's activities. Since writing his report, Mr. Snyder has been compelled to return to America because of Mrs. Snyder's health. Mr. B. M. Green has been appointed Superintendent of the Press, and Miss Olive A. Hastings, Mission Treasurer and Attorney.

THE MISSION PRESS.

Looking back twenty-five years in the history of the Mission Press, brings us to a period when conditions were much different from what they are now. Up to that time the work had been carried on by one man. But the time had arrived when Mr. Phinney must have another man from America to help in the increasing work of the Press, and in the spring of 1901, Mr. J. L. Snyder was sent to meet this need. The Press was then housed in a collection of old and dilapidated buildings, ill-arranged and unsuited for the uses to which they were put. Mr. Phinney used to say, in describing the location of the bindery, that it was "partly downstairs, partly upstairs and partly around the corner." The Merchant Street frontage of the present Press site was occupied by an old mission house which had been built by Rev. and Mrs. Ingalls. The ground floor of this house was used as a paper godown, the upper portion being occupied as a residence. The Office and Sales Room of the Press were in a building with an entrance on 35th Street. The Sales Room was about three times the size of the present office of the Superintendent. In all departments the work was cramped and crowded for room. The need of a new building was imperative.

In 1901, Mr. Phinney was home on furlough and labored with the Board to provide funds for the erection of a building suitable to the needs of the work. Early in that year a cyclone came inland from the Bay of Bengal and unroofed most of the main building, letting in torrents of rain and doing great damage. Photographs of the wreck were sent home and proved to be the final straw, the Board deciding to provide funds for the new building at once.

The present structure was fully completed and occupied in February, 1906. The building, that is, the bare walls, roof and floor,

was paid for with funds provided by the Board, but the painting, all inside fixtures, shelving, etc., was paid for from Press income, as well as all plant and machinery installed during the period under review. The Press has installed in all departments, where it can be used to advantage, the most modern machinery and equipment. It has also added many new sizes and faces of type in the Burmese and Karen character, all from designs worked out by Mr. Phinney. These have also been made available for other printers in Burma, and so the Press has contributed in no small way to the progress of Vernacular printing in this province.

The religious publication work of the Press has increased greatly during the past twenty-five years. Larger editions of the older publications have been issued at more frequent intervals, and a great number of new publications have been added to the list. The same is true of our educational publications, including the work done for English publishing firms in the Vernacular. Our 1900 inventory showed religious publication stock to the value of Rs. 27,729/15/-; educational stock to the value of Rs. 65,149/12/-.

The 1925 inventory showed Rs. 60,199/4/10 and Rs. 80,738/13/9 respectively under these heads.

In 1900, our religious publications embraced 181 titles; the educational 159 titles. In 1925, there are 332 religious titles and 164 under educational. While cost of productions has greatly increased during and since the war, the prices of our religious publications, except in a very few instances, have remained at the pre-war level, the Press carrying the increased loss.

Many of the educational publications, especially in languages other than Burmese, have been issued principally for the work of our own Mission, and would not have been available had not the Mission Press done the work, as the price at which they are sold does not admit of a commercial profit. The commercial work done has greatly increased, as has also the stationery and book business, though both have fallen off somewhat during the past three or four years, owing to trade and business depression.

A comparison of plant and stock accounts shows that in 1900 our total plant and stock valuation was Rs. 281,687/9/8; in 1925 Rs. 1,079,888/6/1.

The foregoing facts and figures give some idea of the growth and development of the past twenty-five years. Mr. Phinney has

gone to his reward and the Press stands as a monument to his genius and capacity for hard work. Messrs. J. L. Snyder, and S. E. Miner, Miss O. A. Hastings, Messrs. S. V. Hollingworth, R. J. Journey, B. M. Green and C. D. Snyder compose the present missionary staff. In the future, as in the past, the Press will strive to serve the Mission in every possible way and be of the greatest possible help to the whole Mission body in the great task of presenting Christ the Saviour to the many peoples of Burma.

MEDICAL WORK.

*“And He sent them to preach the Kingdom of God
and to heal the sick.”*

The medical department of the Mission seems to have had more “ups and downs” in the last twenty-five years than any other section. Stations for medical work have been opened and closed and hospital buildings have been left unoccupied. Some of the neediest stations, like Kengtung, have had a very checkered career because there has been no provision for continuous medical work. Dr. Miles has just arrived, however, and once more Kengtung will be provided for.

During the twenty-five years 22 Doctors have been on the medical staff in Burma. Of these, five died while on active service, Dr. Mitchell, Dr. Sutherland, Dr. Johnson and both Dr. M. B. Kirkpatrick and his son, Dr. Clarence Kirkpatrick. The medical work has not been provided for in Sagaing or Loikaw since the death of Dr. Sutherland in 1907, and Dr. Johnson in 1915. Mrs. Johnson carried on the field, school and medical work alone after her husband's death, for ten years. In one year alone she treated 2,080 new cases of sickness and had nearly 500 surgical cases. Eight doctors have retired from the service either because of their own lack of health or that of some member of the family that made residence in Burma impossible. The last to go is Dr. Harper, who has just left after twenty-seven years of hard work in different stations. There are still seven doctors on active service:

Dr. Gordon Seagrave, Namkham.

Dr. Gibbens, Mongnai and Loilem.

Dr. Henderson and Dr. Ah Pon, Taunggyi.

Drs. Grey, Gifford and Grace Seagrave, Moulmein.

Dr. Grace Seagrave has just arrived and Drs. Henderson and Gifford are on furlough; their return is eagerly awaited. The Shan work is especially in need of Christian doctors. At present Drs. Seagrave, Gibbens and Ah Pon serve fields large enough to keep a dozen men busy. Dr. Ah Pon has so impressed two of the Sawbwas (Chiefs) of the Shan States that he could open up both medical and school work in their States; "The lack of men and money" prevent. Dr. Henderson has large plans for itinerary medical and preaching work on his return. All the medical Missionaries on the field have reported their work somewhat fully and no more interesting reading is found in the twenty-five year review than theirs. It will be found under their field reports, for do not think for one minute that doctors confine themselves to medicine only. They must supervise schools, build, preach and do many other things besides; a doctor never specializes on medicine.

The three American trained nurses have added greatly to the efficiency of the medical work. Misses Maxville and Geis are at the Ellen Mitchell Hospital in Moulmein, often carrying on alone when the Doctor is absent. The report of this Hospital will show what a large work is being done there, especially in training nurses. Miss Jenkins in Kengtung, Mr. Telford says, will have treated 15,000 cases at the end of her first year. One wonders how many pairs of hands and feet she has! Do you wonder they scan the horizon eagerly to see if Dr. Miles's "Caravan" is approaching Kengtung?

The command is to "preach and heal." The opportunity to preach is enlarged through the comfort brought to pain-racked bodies; very faithfully is this part of the command observed especially in the Shan Hills where souls are always sicker than bodies. Friends, read the medical reports and ponder on them and see what is to be done to make permanent the medical work so that it will not be necessary to close medical stations or to over-work the medical staff we have.

Below is the list of those who were connected with the medical staff at some time during the twenty-five years. The date of their joining the service is given.

Died while in active service.

Dr. Ellen E. Mitchell, K. I. H., 1879.

„ Naomi Garton, 1881.

Dr. F. P. Sutherland, 1887.

„ Truman Johnson, 1886.

„ M. B. Kirkpatrick, 1888.

„ Clarence Kirkpatrick, 1912.

Married.

Dr. Mary Fowler, 1891.

Retired.

Dr. W. C. Griggs, 1891.

„ G. H. Richardson, 1896.

„ E. S. Corson, 1897.

„ R. Harper, K. I. H., 1898.

„ C. T. Leeds, 1898.

„ E. H. East, 1902.

„ W. Rittenhouse, 1905.

„ J. G. Woodin, 1910.

Still in active service.

Dr. A. H. Henderson, 1893.

„ H. C. Gibbens, 1903.

„ Martha J. Gifford, 1918.

„ Anna B. Grey, 1922.

„ Gordon Seagrave, 1922.

„ Grace Seagrave, 1925.

„ L. T. Ah Pon.

GENERAL EVANGELIST. *p. 21f*

In the Field Secretary's article in Chapter I, under the heading, "The Evangelistic Committee" reference is made to the Office of The General Evangelist. It seems wise to make a more extended review of the work of the General Evangelists, for the period of their service covers a number of years and their work has had far-reaching results.

Rev. W. H. S. Hascall, the first General Evangelist, is now retired and lives at Baldwin L. I. Since he and Mrs. Hascall left Burma in 1917, Mrs. Hascall has been called away to the Homeland. These two wonderful workers gave unitedly to Burma eighty-eight (forty-five and forty-three) years of joyous service in several stations and it was fitting that this long service should have been crowned

with the great privilege of being the General Evangelists to the Mission during their last term. Each had a full knowledge of the Burmese language and they could preach the Gospel and sing it and write it. Mr. Hascall is still doing Literary work in America. In response to a request for a brief account of their work Mr. Hascall sends the following.

“There had been a feeling among the members of our Burma Mission for some time that it was very desirable that a family be set free from all other forms of work, that as co-operating Evangelists, they might go from station to station as called by the resident missionaries, and conduct campaigns among the Christians, pupils of the schools, and neighbouring towns-folk, seeking to bring the unsaved to Christ and to deepen the Christ life of church members.

When we returned from furlough in 1912, we were asked to devote ourselves to this kind of work. We had a fluent command of the Burmese language, had had much experience in religious work both in America and in Burma, and the love and confidence of missionaries and other workers in a very large degree. A co-operating Committee was appointed by the Conference. This Committee received requests for help from the various stations and in conference with the Evangelists made assignment. We secured an efficient band of co-workers, Burmese, Karen, Chinese and Indian. The Lord blessed our efforts from the first and during the five years of our service we held protracted meetings from Myitkyina on the north to Tavoy on the South and from Loikaw and the Inlay region on the east to Sandoway and Akyab on the west. In every station we had the enthusiastic co-operation of the missionaries and the resident Christians. The usual course was to have a short address and prayer service with teachers and preachers, immediately after early breakfast. Mrs. Hascall would then go out, with some of the helpers, for tract distribution, house to house visitation, and childrens' meetings in the streets and lanes of the cities. Mr. Hascall would have an evangelistic service with the pupils of the school followed by 2 to 4 hours of Bible study with the resident workers. In the afternoon a song and evangelistic service was held in a large tent which was put up in some place in the town where local Christians would gather with their non-Christian neighbours, that with the visiting Evangelists they might bear witness to the saving power of the Lord Jesus.

From December to March we, with our helpers, travelled by the motor "Alintaman" (Messenger of Light) up and down the creeks and rivers of the Irrawaddy delta, seeking out the inaccessible villages that even there the glorious gospel of the Blessed God might be made known. When we returned to America in 1917, much wearied after the most enjoyable of our series of terms of Burma service, we were glad to know that Dr. and Mrs. Thomas were to enter into our labours. Now that Dr. Thomas has been "promoted" and Mrs. Thomas has found it advisable to return to America, the voice of our Lord seems to be calling, "who will go for us, and whom shall I send" into this most necessary department of work."

After Mr. Hascall's return to America no one was found for the important position, his retirement left vacant until the return to Burma of Rev. W. F. Thomas D.D., and Mrs. Thomas in 1920. They packed four years full of the most strenuous service as General Evangelists and then suddenly in April, 1925, Dr. Thomas was called to lay down the work he loved so well and went Home to be with his Lord. He was born in Burma and knew the Karen and Burmese languages "better than the natives" it was often said. Dr. and Mrs. Thomas gave 90 years of service (45 years each) to the Chins and Burmans and Karens, and one may say without the slightest hesitation that it was Apostolic. It was most fitting that their last term of service, too, should be given to the General Evangelistic work for which they were so abundantly fitted. Mrs. Thomas is in America with her son Rev. A. C. Thomas, pastor of the Creston Ave. Church, N. Y. C. and sent the following account of their work for the four years preceding Dr. Thomas's translation.

"So much has been written about my husband and his work in the evangelistic field, in our denominational papers, in Missions and elsewhere, that I cannot say much more. He loved ~~that~~ work most devotedly and put his whole self into it and God did bless it. When he was first asked to take it up, I felt that in view of the scarcity of station missionaries perhaps it was not the best thing for him to do, especially as the years were beginning to tax his strength, and it was indeed strenuous work for one of his age.

But as we went from station to station, and from village to village, the need of just such work became more and more apparent

to us both. Not but what the station missionaries were truly earnest evangelistic workers, not that at all, but so often a special effort with a new voice and an appeal from some one outside that special station does arrest the attention of the unconverted and arouse Christians to more active personal work for their friends and school fellows. This we found to be the case very often, though the full results only God knows."

At the time of writing this report there is no one with the necessary knowledge of the languages of Burma to take up the work laid down by Mr. Hascall and Dr. Thomas. It needs infinite tact, and a keen knowledge of the customs of the people and their way of looking at life, to fill this important position in the mission. May the Mission be Divinely guided in their choice of the new Evangelist for Burma.

ENGLISH CHURCHES.

Rev. W. G. Evans of Moulmein reports:

The origin of the English Baptist Church, Moulmein, may be traced to the conversion of three English soldiers of His Majesty's 45th Regiment, whom Dr. Judson baptized in March 1829. Since that date there has always been some one ready to proclaim the Gospel of Christ to those living in Moulmein who can speak and understand the English language.

To this Church belongs the honour of ordaining the first Anglo-Saxon ever ordained in Burma, and to this Church, in this service, Adoniram Judson preached the only sermon in English he ever preached in Burma. This was at the ordination of Mr. Osgood in 1836. This Church, also, has the honour of organizing the first Sunday School in Burma, as well as being instrumental in the organization of Churches in other parts of British India, when its members were transferred from Moulmein to live elsewhere.

But we are to give a report of the past 25 years and must limit ourselves to that period.

During the past quarter century, the following have been pastors of the English Baptist Church; Reverends F. D. Crawley, H. P. Cochrane, Dr. Kirkpatrick, C. L. Davenport, E. Grigg, and W. G. Evans. The Church has always been loyally supported by the missionaries stationed in Moulmein, and the gentlemen of the mission

have rendered most acceptable service by supplying the pulpit when the Church was without a regular Pastor.

The present membership is 225. Of this number about two thirds are non-resident. The number received for membership in the last twenty-five years is 225. This does not look like a very large membership for this period, but this leads me to speak of one of our most difficult problems. During the present Pastorate of four years 162 have publicly professed conversion, but only forty-three have been received into the membership of this Church. What has become of the other 119? Some have united with the Burmese Church and some with the Karen; some with the Anglican and even one with the Roman Catholic. But the larger part of this number have been refused permission to unite with the Church, by parents or guardians, and have thus remained outside the Church, even though they have taken a stand for Christ and are, I believe, truly converted.

The relation of the Church to the English Girls' High School is a very close one, and it gives the pastor of the Church a great opportunity for service which he would not otherwise have. Some make so bold to say that there would be no need for an English Baptist Church in Moulmein if the High School were not here. They say the community is sufficiently served by the Roman and Anglican Churches, with the latter of which most of the Government Officials are affiliated; but we feel there is a large work for this Evangelical Church outside of the school.

The Sunday School is a bright spot in the work of the Church, and each year we enter the examinations held by the India S. S. Union, and the children have never failed to be an honour to the School and the Church in the results obtained. But the prayer meetings are the brightest and most helpful of all the services we have. To see and hear the young ladies from the school take such an active part in the study of the Bible as well as to give their testimony and lead in prayer has been a real blessing to us since we have been working with them.

The Woman's Auxiliary of the Church is also doing excellent work, the outstanding feature being the support of a native Evangelist amongst the Lahus over in China. They are also helping in the support of the Orphanage by making liberal contributions towards the upkeep of the Orphans; they also see to it that the

Church is supplied with hymn books, table linen for the Communion, pulpit draperies, etc. A new Mission study library is proving a very valuable feature of the year's work and the members are taking quite an active interest in becoming acquainted with the world field.

The pastors of the Church have also assisted in the oversight of the Orphanage and the Leper Asylum. They also have the privilege of preaching at times to the Burmese, Karen, Talaing, and Indian students in our schools, as well as to take an active part in the various activities of Moulmein, in order that they may help to promote the cause of Christ in this very needy part of this very needy land of Burma."

Note—The work done by the English Church on behalf of the Chinese in Moulmein will be found under the Chinese section.

IMMANUEL BAPTIST CHURCH, RANGOON.

No report has been received from this Church, which is at present without a full-time pastor. Rev. A. C. Hanna is acting pastor but has also his full duties in the Theological Seminary in Insein. During the years under report the Church has had a number of pastors and missionary supplies. Rev. and Mrs. E. Grigg served the Church most acceptably for several years and the people love them. The need of Mr. Grigg elsewhere took him from Immanuel, but they did a lasting work before they left. Rev. F. K. Singiser, now of Troy, N. Y., served the Church one missionary term and the work expanded under his ministry. Mr. Singiser did not return to Burma and Rev. V. W. Dyer was pastor for one term and has recently gone on furlough. He had large audiences and did a progressive work. He also, with his Student Team, did considerable Evangelistic work in Mission schools.

The Church has a really good, though somewhat small, Church building and a few years ago a Community Hall was added. The Church membership is at present 300. All the usual activities of a "live" Church are found in Immanuel and the Church is harmonious and filling a great need in the Metropolis of Burma. Rangoon, like all Ports, needs an active, progressive, Evangelical Christianity, constantly at work to keep it from the corrupting influences always found where nations trade and where great vessels tarry but a little while.

Immanuel Church is self-supporting, though this is not easy for so small a membership. Twenty five years ago the Church depended largely on missionary help in all departments of the work. Now the members carry the entire work; the Board of Deacons, Treasurer, Clerk, Organist and Sunday School Officers are all from the European membership. Immanuel is a happy Church home for the missionaries who are ever ready to fill the pulpit or work in any way that will advance the Cause of Christ in Rangoon. For many years the late F. D. Phinney was a Deacon of the Church and an ideal adviser.

Immanuel has not yet sent any of her sons into the work of the ministry. It is hoped that the day is near when some one will hear the call to this high service and respond as willingly as so many did when their country called for sacrificial service in the Great War.

ENGLISH BAPTIST CHURCH.

Maymyo.

There is in Maymyo a good Church building and a small, but active, Church membership. At present the Church is without a Pastor as the last Pastor, Rev. H. P. Cochrane is on furlough. Besides being the place of worship for the English Baptist community this Church building serves also for the Burmese and Indian congregations. So it is a busy centre for diverse work. A good parsonage has recently been built, made possible by Mother Craft's large addition to the Board's grant.

As Maymyo is a Military station, the English Church very often has the pleasure of ministering to the Christian soldiers of the regiments. The help rendered by the soldiers in the choir and the song services adds strength to the work and when these young men are transferred with their regiments a loss is sustained that is greatly felt.

It is expected that Rev. E. Grigg will take charge of the Maymyo work when Mr. Cochrane returns from furlough in February 1926. Mr. Cochrane by his work as the builder of the A. B. M. School, the parsonage and "Villa Bayonne" gave our work at Maymyo a permanent standing and laid an excellent foundation for his successors. We fervently hope that the change from Sagaing to Maymyo

may prove of great benefit to Mrs. Grigg who is very far from well.

“The present membership of the Maymyo Baptist Church is about fifty but the congregation is between eighty and one hundred; and the splendid Sunday School averages fully one hundred. There is scope for a growing Church in Maymyo and an urgent need for the work of this Evangelical Church, it being the only non-conformist Church in that popular hill Station, and our one and only English work in the whole of Upper Burma! We did have in Mandalay, the former Capital city, a European boarding school, an English Church and the very best Sunday School Mandalay has ever had. For several reasons that important English work was discontinued about eight years ago. Its discontinuance was keenly regretted by Dr. Kelly and others, including some of the most influential of Mandalay's citizens. The lives of scores of young men and women in Burma were profoundly influenced Christward by the influences which radiated in those class rooms, those Sunday Schools and those Church Services; the abandonment of that work in the ex-Royal city makes it all the more necessary that we whole-heartedly support, by our money and our prayers, the English work at Maymyo, forty two miles distant from Mandalay.” Rev. E. Grigg.

WOMEN'S MISSION SOCIETIES.

ALL-BURMA WOMEN'S BAPTIST MISSIONARY SOCIETY.

Ma Mya, President, reports:

Of late years there has been growing in the hearts of consecrated women of Burma a desire to have a part in doing missionary work for their sisters in the land. About the same time there was financial stringency in the mission treasury in America and the women felt that the time had come for them to do a share of the work. Their effort to raise money might not bring in a large sum, but it would cheer the hearts of the women in America to know that the women here appreciate what has been done for them these years.

Advantage was taken of the visit of Mrs. Goodman and Miss Prescott to Burma, and when a call was made a number of women responded and the Society was formed October 28th, 1923. The visitors recounted the early struggles of the parent society and



Left—Ma Mi Lon, President, Burma Baptist Karen Women's Society.
Right—Ma Mya, President, All-Burma Women's Baptist Missionary Society.

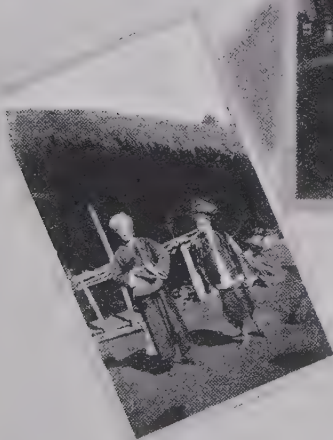
of the ways and means of getting money. When told that a report of this society would be made at home it heartened the women, who then and there decided to do what they could to further God's Kingdom in Burma. The aim of the organization is to do effective work for the peoples of the country, whether Burman or other races. There was some apprehension at first for the work was new and Burmese women are very reluctant to take the lead in matters where men used to take the initiative.

From the very start two consecrated women, Daw Kyaw and Daw Bwint, offered their services, taking only travelling expenses. They have gone over the length and breadth of Burma, organizing new societies. The present membership is 766 while the membership fee of a rupee each amounted to rupees 1164; four life members paid rupees 100 each. Collections through mite boxes came up to rupees 1,635. All of this money is to be used for missionary purposes. Another fund, known as the Fredrickson Memorial Fund, is also being raised for a home for the workers; it is to be built in Rangoon on ground granted by the Mission. It is hoped to raise Rs. 10,000 towards it. Cash in hand and pledges amount to about Rs. 5,500. To see the hearty response and co-operation of the women within this short period of time cheers us all and we know that this is God's work which will prosper and at the same time teach the Christian women of Burma to trust Him more in everything.

BURMA BAPTIST KAREN WOMEN'S SOCIETY.

Ma Mi Lon, President of this society reports; We are the product of the Women's American Baptist Foreign Mission Society. Some of the Karen women had for some time been hoping that we might have a Karen Women's Home Mission Society. October 27th 1920, we held a meeting in Rangoon, composed of delegates from every Karen Association in Burma. At this meeting we organized and elected officers. Our aim is to know each other better and to get closer together by hearing of each others work. We hope to get together once a year to hold a meeting and discuss plans and methods and to outline our work for the year, which involves the collection of funds for the work which we shall undertake.

This is not meant in any way to supplant or in any way to interfere with the work of any existing society; it is an effort to unify the work and to enlist a large number of our Karen women, by making them responsible for this new movement. As we read of the "Golden Jubilee" which was held in America, we wanted to show our appreciation of what had been done for us by organizing ourselves for more effective work. We realize it is a great undertaking but it will be a means of training and developing our Karen women into better Christian workers. The Society is not five years old and our work is growing little by little. One of our plans for interesting more women and collecting more funds is to have women in the villages send weaving and sewing to be sold for the benefit of our Society. We have given each year a contribution towards the Karen Women's Bible School, which trains our young women for work among women and children. Though we cannot fully support the school we are doing what we can. We are planning to send out visitors to every Association, to instruct women about our aims. We are still in our infancy but we are sure our Lord will help us to grow in His service.



Dormitory, Karen Women's Bible School.

Tearing Down some Nat
Drawing Room, Memorial

Patau Wa, a Prominent Nat Priest, now an Evangelist.

The American School,



Altars, Namkham.

Parsonage, Maymyo.

Rest House, Maymyo.

Mg. Shwe Gyo, "Golden Chain," The Orphanage Baby.
Taunggyi, 1925.

CHAPTER V.

THE "LITTLE HOMES" OF THE MISSION

As a great Mission plant grows it must of necessity add here and there, a few little "Annexes." Burma has found it impossible to carry on efficiently without them and so we have to-day the "Little Homes" described in this brief chapter. All have been called into existence by the exigencies of the work; even the leper home has been needed for the protection, and when necessary, the care of our Christian constituency.

Each "Little Home" will come to the platform, make its bow and speak its little piece. The first to appear is,

THE AMERICAN SCHOOL, TAUNGGYI.

1922-1925.

At the present time it would be rather difficult for the "American School" to give a twenty-five year report of its four years of work. We must look ahead twenty-five years instead to give ours. If reports of students who have gone to the American School are true, we will be a very large school, for most of the children who have left have some idea of coming out to teach in the American School, when it gets to its new quarters on the Hill. Of course, any far-seeing reader can at once tell, according to that prophecy, that the American School must increase in pupils rapidly to keep up with the fast-growing staff of teachers it will have on hand.

As to these four years of work, a few totals and comparisons might be interesting. The first year there were nine, five girls and four boys. The second year, there were fifteen, nine boys and six girls. The third year there were also fifteen, nine boys and six girls. This year there are ten, six boys and four girls. So there has been a total of forty-nine children, or twenty-five different ones in the four years of school.

The work has been exactly like an American rural school, only much more interesting, as the children, most of them, are world travellers and their points of view are rather broad. The first year there were 2nd, 3rd, 4th, and 8th grades; the second

year 2nd, 3rd, 4th, 5th, and 1st year High School; the third year there were 2nd, 3rd, 4th, 5th and 6th grades, and this year 1st grade was added. Because of the small number of children much individual attention can be given and each child has the chance of progressing just as fast as he is able.

When I first came I expected only to teach, but found it would be necessary to mother them, too, a task I hardly felt capable of. The committee in charge of the organization of our school secured the valuable services of Mrs. Ah Pon, or Daw Mi, who has proved a jewel and has put her whole generous heart and soul into the management of the food and servants. I don't see how I could have gotten on without her those first two years. We are very thankful and grateful to her in many ways. She did all the actual buying and I only planned the meals and looked after the general accounts.

The first two years, Miss Emilie Lawrence helped with the teaching. She was a trained high school teacher and did very fine work with the older children. With the newness of the work and everybody new to each other, these years were more or less experimental ones, and many adjustments had to be made.

Last year, 1924, as I was facing both teaching and housekeeping with fifteen children, Mrs. L. W. Spring of Sandoway very kindly consented to be house-mother, and lovingly and very helpfully did the task. In the fall of 1924, Miss Fannie Lincoln came to this position and her year in the school has been one of great usefulness. Now that we have our own permanent house-mother, the work has settled down into regular routine.

Besides actual school work, many other activities were enjoyed. In September 1922, we gave a little concert, with several drills and one little fairy play in song. The patriotic holidays of the United States were not forgotten. Decoration Day, Flag Day, Fourth of July being celebrated appropriately each year. We had always wanted to have a very nice concert and charge admission, so one was given in August 1924, with several drills and song numbers, and parts of the story of "Robin Hood" in play form. It really went off nicely and all seemed to enjoy it.

Many are the paths and climbs on the hills about Taunggyi, and there are few indeed that have not been explored by the American children.



Memorial Rest House, Maymyo.

The spiritual side of the life here is not forgotten. There is morning worship each day before breakfast, and on Sunday the Junior Church, at which time Miss Lincoln has a little service with the children. Sunday nights are made enjoyable by the "Sing at the Heps," in which we are invited to share with the A. B. M. boarders.

So, altogether, the children grow up here in an American atmosphere, being taught so that they will fit into the American Schools when they go home.

MABEL F. IVINS.

MEMORIAL REST HOUSE, MAYMYO.

In 1910, Mrs. Milton Shirk of Chicago, Ill. visited Burma. Her attention was drawn to the fact that a Home of Rest for missionaries was much needed. After careful consideration she chose Maymyo as the place for the Home, and upon returning to America sent word in December of 1911 that she would finance the project. Plans were drawn up at once, and in June of the following year (1912) the foundations were laid. The building went up rapidly under the supervision of Mr. Davenport. Miss Parrott rendered invaluable assistance, not only in the drawing up of plans for the prospective Home but—living for months close by the scene of action in a temporary mat house—she daily watched and directed the work with Mr. Davenport. The building was completed and furnished in time for the Hot Season of 1913, the first guests arriving March 15th. Rev. Walter Bushell, however, presided at the Opening on the evening of March 4th, concerning which can be read in the remarks column of the Register "Am proud of the privilege of opening this magnificent home."

It is noteworthy that during the first twelve months there were 133 registrations in the Guest Register, among these quite a delegation from our Baptist ranks in America—officials and friends of the A. B. F. M. S. who had come to Burma to participate in the Judson Centennial celebration, but who visited Maymyo to spend Christmas in this delightful Rest House.

The Rest House was under the supervision of Miss Julia E. Parrott until June of 1914, when Mrs. McGuire took charge. In December, 1916, Miss Parrott resumed charge, Mrs. McGuire taking charge for the Hot Season of 1917, and Mr. Ingram for the seasons of 1918—1919. In 1920, the cook, 'Soloman,' reigned while Mrs.

Tribolet supervised for the Hot Season, succeeded by Miss Thayer in 1921, who turned over full charge to Miss Craft on her arrival from America in October, 1921, Miss Craft having come, accompanied by her mother, (adopted by all as "Mother Craft,") to be resident missionary and caretaker, to act as Superintendent and Houses, and thus relieve station missionaries from these responsibilities.

Burma missionaries owe a deep debt of gratitude to Mrs. Shirk for this most splendid gift to the mission, and if Mrs. Shirk could scan over the "Remarks" column in the Register there would surely come a throb of joy to her generous heart over the many appreciative things expressed therein.

Annually Mrs. Shirk sends a generous cheque for the 'upkeep' of this Memorial Rest House, and, furthermore, she has arranged for an Endowment Fund, so that the perpetuation of this worthy memorial to her husband is assured. What a wonderful and blessed stewardship!

J. G. CRAFT.

THE ALL-BURMA BAPTIST ORPHANAGE.

There is one little garden plot in Moulmein that belongs entirely to the Churches of Burma and they are cultivating it carefully that the Master's world may have blossoms and not weeds. Burma, like all countries, has its orphan children, running wild and picking up all the evil that abounds in a land like this. A few years ago "Mama Susie" Haswell gathered some of these neglected ones about her, took them with her wherever she went, mothering them and teaching them the Love of Christ.

At last health failed her and in 1918 she committed her little family of 42 to the care of the Burma Convention, just where the responsibility should be. The Churches gladly took up the support of these children; they bought a home in Moulmein and named it "The Ma Ohn Receiving Home" in honour of a gift of Rs. 5000 from U Tha Din in memory of his wife. Since 1918 the Churches have given in money Rs. 65,443, and in clothing, food, furnishing and so forth, a large amount besides. They meet, unaided from Mission funds, the annual budget of Rs. 8,000, and are planning a separate home for girls, which is greatly needed. A small endowment has been started and it is hoped the children of the home will add much to it when they go into life as wage earners.

Mrs. Hackett sends a fine report from which we quote briefly. "There are at the close of the quarter century 100 orphans provided for in the Moulmein home or in different Mission schools of the province and since the Orphanage opened 160 children have been given a chance in life. The receiving home is large enough for about 50, and is in the care of Ma Thein Mya, the house mother. It is due largely to her unremitting care that the children receive such excellent training in all that goes to make up fine Christian character. She is doing much to prepare them for worthy citizenship. She is a graduate of Morton Lane and for 25 years was a teacher there. It is to produce just such trustworthy women as Ma Thein Mya that our girls' schools exist. She is ideal for the mothering of her big family. They are a busy and happy little group doing all the house and compound work and earning by odd little jobs outside money for clothes, books, etc. In the last six months they have earned over Rs. 100 making exercise books for the schools.

They receive religious instruction in the home, the Church and the schools, and from two to twelve baptisms each year follow. All the older children have become Christians. They are taught to give to the Lord's work and are very liberal. They have only one anna a week pocket-money and yet last year they gave Rs. 63 for Church work and Rs. 21 for their own Bibles and hymn books."

Surely this report of the splendid work being done by the Christians of Burma, is most encouraging. The success of this first venture in philanthropic Christian service will lead the Churches into other fields of activity in the near future we hope, for the care of orphan children is only one avenue open to the Church to carry on such work as the Master initiated and committed to the care of His followers.

THE MOULMEIN LEPER ASYLUM.

"As ye go, heal the sick, cleanse the lepers;
freely ye have received, freely give."

The work of evangelization is not just preaching to multitudes "under the shade of a palm tree." It is true, preaching the Gospel is the major task in mission service; but other claims often arise and the true missionary can no more pass them by than did the Master when he lived and wrought in Galilee. As in the days of old the leper is still with us, and no more Christ-like service is

rendered in Burma to-day than that to these afflicted people who are the wards of the nation.

In Moulmein, there is a leper Home, established about twenty-five years ago through the untiring labour of Dr. Ellen Mitchell and Miss Haswell. It is not a mission institution, but the Superintendent is always a member of the Moulmein Mission force, and the attending physician is always a member of the E. M. M. Hospital staff; other missionaries render service to the lepers by Sabbath services and pleasurable entertainments when possible, especially at the Christmas season.

The Home is fairly well provided with suitable buildings, including a dispensary and small chapel. Conversions, and at rather long intervals, baptisms, cheer the hearts of the workers and the comfort and care made possible to these "Social out-casts" by missionary ministrations is worth all the time required for the work. Sometimes our students are found to be infected with this dread disease, and it is a comfort to know there is a good home for them and at the present time a prospect of permanent cure.

No report has been received for the twenty-five years the leper home has been in existence, but I quote this paragraph from a former Mission Annual. "The average number of inmates in the Home is about fifty. In all the history of this institution no application has been made to our Society for an appropriation. The work is supported almost entirely from local funds. Government makes a contribution each year, and the Society to Lepers aids with a small appropriation each year."

Before closing, mention should be made of the long years that the late Rev. Walter Bushell and Rev. A. C. Darrow acted as Superintendents. They were true friends of the lepers caring both for physical and spiritual needs. Most of the buildings were erected under their supervision. Rev. R. Halliday is at present in charge.

THE PEABODY-MONTGOMERY REST HAVEN, TAUNGGYI.

There are 14,000 girls in the Baptist Mission schools of Burma and several hundred young women on the teaching staff. During the long history of the Mission a number of consecrated and valued teachers have been called Home from the service, together with a large number of students, as a result of tuberculosis. This dread disease has spread with great rapidity in the monsoon belt, and

once it begins its course there is almost no hope of arresting or curing the trouble, as there is no place in all Burma for the treatment of the disease. Even the Government makes no provision for tubercular patients.

The missionaries in charge of girls' schools detect the trouble in its very earliest stages; but all they have been able to do is to "give leave of absence" and advise the best course to be pursued. But they know that in almost every case there is no hope and bitter indeed has been the sorrow as one after another has met defeat.

In 1924, during the furlough of one of the missionaries, a noble heart was touched as she learned of the ravages of this dread disease and found that there was no place open to those who so sorely need the best that loving care and medical science can provide. Out of her great sympathetic heart and her consecrated purse, she provided a sum for a small home and its partial endowment. The close of 1925 sees the loving plan about to be carried out. The Taunggyi Hills will soon see a simple but well equipped home for girls with doors wide open for those who need the care that will make restoration to health almost certain.

A wave of joy swept over our girls' schools as they learned of this wonderful provision for saving precious lives, for the burden of the past has been crushing. Often it has happened that a missionary has personally paid for the education of a promising student that she might have her help in the work when her education was finished. But her plans have been frustrated by this dread disease; a loved pupil is laid to rest and there is no one to take her place.

It is hoped that the Rest-Haven in Taunggyi will bring restored health to many teachers and students and lift the burden from missionaries who are now carrying all that they can bear without this added anxiety. Misses Whitehead and Hughes have charge of this newest provision of the Mission for the health and comfort of those who are beloved co-workers or just preparing for their life work.

REST HAVEN.

(APOLOGIES TO B. Y. WILLIAMS, *Author of "Bargains in Days."*)

Every day is a "Bargain Day"

Up in the Taunggyi Hills;

Every day is "shimmery, goldy,"
Giving one wonderful thrills.
Every day we bless the Creator
For the dear Taunggyi Hills;
Every day we'd share their beauty
With those who feel life's ills.

So we are building a Home of Gladness,
High on the Taunggyi Hills;
A Home of Love and Cheer and Healing,
For those who feel life's ills.
Every day they will bless their Creator,
As they rest on these sun-kissed hills;
Every day will be re-created,
For service such as He wills.

CHAPTER VI.

A MOUNTAIN-TOP VIEW.

A look back:

We have travelled to the end of the road that runs between the 1900-th and the 1925-th mile-posts, a road worn with the wheels of a hundred years and more. We have wound gradually upwards and now we have reached the heights from which we may view the way over which we have come. What do we see standing out most prominently as we look back over the long road?

For one thing, we are greatly impressed by the changes in the means of travel. Away back in the beginning of the way no *motor cars* are seen, but a glance at the end of the road shows us motor cars everywhere—not many of them mission cars to be sure—but all travelling rapidly the King's highway and making possible increased service for the true King of the road. For instance, Mr. Seagrave tells in a recent issue of "THE NEWS" how he visited, in one Sabbath day, three villages in his field and held preaching services in all, though thirty miles apart. In the old days he could not have reached one of these villages in a day by ox-cart. The Doctor's efficiency, too, has doubled, since his good old Ford will enable him (or her) to reach a patient in an hour or two, where formerly a day would have been spent and probably the patient too. We hear *motor boats* chugging up and down the creeks to-day where there were probably none in 1900. They take the missionary and his workers to villages where the motor car and the Flotilla boats cannot go. *Railways* have been extended all over Burma. Moulmein, Ye, the Shan States and other places are now reached by rail that were isolated at the beginning of the century. We cannot help wondering what the missionaries of Judson's days would think of our "Rapid Transit" conveniences were they to visit us at the close of 1925.

Another look back over the way and we see that we have passed through an era of *building*. Some compounds look unfamiliar for they are entirely changed, all buildings being new and well-placed. Some of the finest buildings we see have been erected by the people of the country themselves and they take a natural pride in these splendid achievements. There is one building away back near the

beginning of the road that is the "Service Station" for the entire Mission. This is the Mission Press. It is a splendid modern plant, self-supporting, and absolutely indispensable in the work of the Evangel in Burma. Churches, school buildings and dwellings, all new, dot the landscape; some are gleaming white and some are of brick; all are substantial though plain and are built to withstand the monsoon rains and the ravages of white ants. A Guest House, a "Secretariat" for the whole Mission, a Rest House, Hospital, and other buildings can be seen, and about half way along the road a "tower" arises, commemorating the Pioneer of all our work. Its beautiful chimes can be heard from our heights and old Salem in Mass. must feel honoured to have one of her towers reproduced here.

But from our look-out we see far more than equipment. Poor indeed would our Mission be if we could point only to better buildings and quicker means of getting from station to station and from village to village. Can we see any evidences of *redeemed lives* among the millions that travel over that road? Let us look away to the East. There, as far as we can see, is a scene to thrill any heart and put zest into our Mission service. There, in a land that twenty-five years ago was "unclaimed" for the Master, we see to-day 15,000 people owning allegiance to him as Saviour and Lord. They have been gathered in from various tribes—some of them head-hunters—and after long marches across the Chinese Border. The Churches that we see are still in their infancy, but they know persecution and sore trial, even as the early Church in the Holy Land knew it. Their fearless leader, Mr. Young, together with his consecrated sons, each year pushes farther and farther into the wilds and makes history there. What a conquest for twenty-five years only, to have won out of wild and undisciplined tribes a multitude who sing the praises of Jehovah and worship before His Throne. If any of our restless young pastors at home are enamoured with "The Romance of Missions" let them join Mr. Young on the frontiers. Their reward will be immeasurable. They will find people untouched by civilization but mightily touched by the Spirit of the Living God.

Let us look off to the north. What is that long line wending its way to a great thatched shed? That is the Church of 3,000 Kachins lining up for the Annual Association. They are flocking to the banner of Christ and the quarter century has seen their ranks grow from a very few to the multitude of to-day.

Up, up in the Chin hills to the west and from the Arrakan coast and inland along the river, is another long line of 3,000. Who are they? The Chins who have been gathered with great difficulty from among their wild brothers to walk the "New Way." Another triumph of our King. Every direction we look from our vantage point we see Karens and Burmans, Shans, Talaings and Chinese, Chins, Kachins, Indians and Border tribes wending their way to the House of God. a great company of 85,000. Twenty-five years ago there were but 19,000. Does Mission work pay? It is the greatest investment for lives and means that this old world knows anything of. Some must see to be convinced, therefore we see a steady line of tourists traveling along the way we are scanning. They may come with an indifferent "air," but they leave with enthusiasm for the work and oftentimes with a gift in some needy place that the Kingdom may be extended. We see some from the homeland, who love the cause and who want the thrill that nearness brings, leaving even the great highway for the trails that lead to the jungle places that they may see the wonders that have led to the transformation of wild tribes to peaceable citizens of God's Kingdom.

We hear a bell, many bells. It is the 9:30 a. m. hour and we see great numbers of boys and girls hastening to school. There are 31,000 of them going to spend the best hours of the day and the most impressive years of their lives where God's Word is taught and where everything that is done in classroom or in playground is done to win allegiance to Christ. How proud we are of the line wending its way to Convocation Hall, where degrees will be conferred. From the one Christian College—ours, you know—we see Christian boys and girls in cap and gown, receiving their degrees and honours and we know that some of them are to be the leaders in Burma's future, when a new Burma is evolved out of the old.

The bell we hear every Sabbath morning is to call the children to the Sunday Schools. 28,000 will gather. Is there no promise for the future in this group too? Here and there we see little bands wending their way for relief of bodily ills. They are going to the Hospitals or the little dispensaries that serve largely in Shan Land. Fear, to a great extent, has been dispelled and the sick folk know where to find their friends now-a-days.

Is there nothing else revealed in this backward look? Surely we can pick out every Church and station and school that has "Self.

supporting” written over its portals. We can see them in ever-increasing numbers, some carrying without any outside help the entire financial burden, having only the missionary salary from the home base. One entire station has been transferred to the Convention. This could not have been done twenty-five years ago. One of the outstanding features in the quarter century is the growth in self-support.

Just one thing more in our backward look. There is a long procession wending its way along the road. Van follows van in the beginning but they soon branch off in all directions, some to cross the plains, some to climb the hills and still others to plod along to the frontiers. What is this seemingly endless array of heavily laden vehicles? They are the carriers of the *Literature* that has been prepared for all races during the twenty-five years. Every van carries a priceless load, for it is the literature of the Evangel that is being sent to every station throughout Burma. No flags are flying, no trumpets sounding. Quietly the procession moves on with “its leaves for the healing of the nations.” Many have worked at their desks, day in and day out, to make possible the vast amount of literature that the Press has issued all these years. We thank God for the men and women who have given their lives to this service.

A look ahead:

Let us face about and take a look along the road that lies ahead. The road is hazy, for the Orient in which we live can give no promise of stability along any lines. Only one thing can we see clearly and that is, Christ’s cause will triumph because its ultimate destiny lies with our unerring Leader and not with us. We may seek out more efficient methods of work; we may call to our ranks new workers from the east and from the west; we may do many things that the human mind suggests; but they will all be auxiliary and not the main force that brings success. A Power beyond all our best endeavours must mightily operate if we are to see a great mass movement Christward in the future. Our hearts yearn for this, but we must in absolute sincerity rely on the source of power and not on ourselves. All the things of the past twenty-five years that we have built up with infinite pains will be splendid aids, but we must guard carefully the right of Christ to direct His forces, and we must willingly follow His leading. He is calling us all at the close of this long period to more earnest PRAYER. We have not found the

success in the past that we hoped for; perhaps we "have not because we asked not." If we use in increasing measure the greatest equipment we have for the evangelization of Burma, no power that is, or that may arise, can keep us from victory.

We must humbly acknowledge that *one soul won and forty-nine still unsaved* is a challenge that calls for less of our own busy efforts and more of reliance on the Power of the Spirit that comes through patient waiting on God. Let this one supreme fact be our constant urge as we step out into a new quarter century.

ONLY ONE IN FIFTY WON TO CHRIST.

Let us no longer count what we have but what we *have not*. Let increasing prayer arise for the forty-nine that are unevangelized and soon the doors "will open of their own accord" and multitudes awake to new life in Christ Jesus our Lord.

A PRAYER.

Accept our thanks, O Lord of the Harvest, for Thy gracious aid granted to us during the quarter-century just past.

For the opening of doors, for the supply of needs, for the ingathering of souls, for the growing strength of the churches, accept our hearty thanks. For all Thy saints—saints from the East and saints from the West—who have during this period found rest from their labours, and for all Thy faithful servants who having obtained help from Thee continue unto this day, we bless Thy name.

Hitherto has Thou helped us; and because Thou hast been our help, therefore in the shadow of Thy wings will we rejoice.

As we go forward into a future all unknown, a future which gives ground for doubts and misgivings, we would be strong and of a good courage; hast not Thou commanded us?

Teach us Thy way, O Lord, and lead us in a plain path, because of our enemies. Supply all our need according to Thy riches in Christ Jesus. Send forth labourers into Thy harvest—labourers from the home land and labourers from this land. Give us a harvest of souls, and establish Thou the work of our hands upon us.

We ask this in the name of Him who died for the salvation of Burma.

D. C. GILMORE.



STATIONS

Bana	—(<i>Bä'-nä</i>) 1919. Twenty-five miles across Chinese border, mostly Wa and Lahu; thousands baptized.
Bassein	—(<i>Bas-seen</i>) 1852. Sgaw Karen Mission, almost entirely self-supporting; also missions for Burmans, Pwo Karens; Ko Tha Byu Memorial just built by Karens.
Bhamo	—(<i>Bä-mō'</i>) 1877. Centre of work for Kachins; boarding schools for Shans and Burmans, also work for Chinese, Palaungs, Indian peoples.
Haka	—(<i>Hä'-ka</i>) 1899. In Chin Hills. Ten days from R. R.; School; Outstation at Tiddim.
Henzada	—(<i>Hen'-za-da</i>) 1853. Boarding schools for Karens and Burmans; Girls' school.
Insein	—(<i>In'-sàne</i>) 1889. Karen and Burman Theological Seminaries and Burman Woman's Bible School.
Kengtung	—(<i>Keng-toong'</i>) 1901. Two-hundred miles from nearest mission station. Shans on plains, Wa and Lahu in hills and across in China. Over 16,000 converts in twenty years.
Loikaw	—(<i>Loi-kaw'</i>) 1899. Karen work; station boarding school; formerly medical station with resident Doctor.
Moulmein	—(<i>Mäll-mane'</i>) 1827. Morton Lane Girls', Judson Boys', English Girls', Karen and Indian schools; Ellen Mitchell Memorial Hospital; centre for Talaing work. All-Burma Orphanage. English work. Leper Asylum work.
Mandalay	—(<i>Mǎn'-dä-lay</i>) 1886. Great Buddhist stronghold; Schools for boys and girls; evangelistic work. Ava and Aungpinle near.
Maubin	—(<i>Mä-oo'-bin</i>) 1879. Work for Pwo Karens, Boarding school.
Maymyo	—(<i>Māy-myō</i>) 1900. English work. Burmese girls' school. Indian work.
Meiktila	—(<i>Māké-ti-la</i>) 1890. Work for Burmans, including school.
Mongnai	—(<i>Mōng-ni'</i>) 1892. Centre for Shan work including school and Medical. Loilem is a sub-station.
Myingyan	—(<i>Myin-gyän'</i>) 1887. Burman work with school.

- Myitkyina —(*Myit'-che-na*) 1894. Kachins, Shans, Lisus; boarding school, with industrial work.
- Namkham —(*Nām-kām*) 1893. On border of China, School and medical work for Shans and Kachins. Industrial training.
- Pegu —(*Pě-gu'*) 1887. Work chiefly for Burmans and Taungthus. Schools for boys and girls.
- Prome —(*Prōme*) 1854. Burman work; girls' school.
- Pyapon —(*Pyä-pōné*) 1911. Work for Burmans, School.
- Pyinmana —(*Pin -mà-nä*) 1905. Burman work, School and Agricultural work.
- Rangoon —(*Răn-goon'*) 1813. Mission Press, Judson College, Kemmendine Girls' school, Cushing High, Normal and English schools, Karen School for boys and girls, Indian school and work, Karen Woman's Bible school, Immanuel Baptist Church.
- Sagaing —(*Sa-ging, g hard*) 1888. Burman work, Girls' school.
- Sandoway —1888. Chins and Burman work, with schools.
- Shwegyin —(*Shwăy-jyin'*) 1853. Karen work, school, largely self-supporting.
- Taunggyi —(*Toung-jée*) 1906. Shans, Taungthus, Mixed High school, Girls' school. Medical work.
- Tavoy —(*Ta-voy'*) 1828. Work for Karens and Burmans, Schools.
- Tharrawaddy —(*Thar-ra-wad'-dee*) 1899. Karen work including high school.
- Thaton —(*Tha-tôn'*) 1880. Burman work; girls' school.
- Thayetmyo —(*Thä-yet'-myō*) 1887. Chin work, School.
- Thonze —(*Thōn-ze*) 1855. School and work for Burmans.
- Toungoo —(*Toung-oo'*) 1853. Bwe and Paku Karen and Burman work with Schools. Industrial work.
- Zigon —(*Zē-gon'*) 1876. Work for Burmans, with school.

BURMA—"PAGODA LAND."

(*Jingle Series.*)

Burma's Jingle I send for "The Star in the East"

And of all you've received I am sure 'tis the least;

But print it in full so the "Gilders" can see

Where their Missioners work, in the land o'er the sea.

MYITKYINA is up north, on the edge of the zone,
The "Torrid" I mean, where you mop and you moan!
(Excuse all bad rhymes in this Jingle, I pray,
For Burma's hard names make a difficult lay.)
Down south is TAVOY, of pioneer fame,
The Boardmans, I know you remember that name.
Along up the coast is MOULMEIN, broad and fair,
The fame of the Judsons will ever rest there.
RANGOON'S a great Port, just over the bay,
Our College is there and the Press, let me say;
There are schools there and Churches, they work right along
For Chinese and Tamils and Burmans, a throng.
The Karens you will find, when once you begin,
In MAUBIN, NYAUNGLEBIN, TOUNGOO and SHWEGYIN.
Up HENZADA way and PROME on beyond,
The work is most difficult, Buddhism's strong.
BASSEIN has great schools and a band and a mill!
The work is so big 'twould a volume most fill.
PYAPON'S a bit out of the way, but go there,
For good work you'll find and glorious air.
If you're partial to Hills just try good TAUNGGYI,
Or MAYMYO or THANDAUNG or HAKA may be.
You'll find Shans and Kachins and Chins and Taungthus,
And Padaungs with long necks; and wonderful views!
The Railway will take you to hot PYINMANA,
And MEIKTILA too and MYINGYAN and KALAW;
Also THONZE and ZIGON, THATON and PEGU
Are on the main line, but with workers too few.
THARRAWADDY'S KAREN; and so is INSEIN,
With Theological schools, the best I have seen.
KENG TUNG and MONGNAI are quite out of the way,
And BANA and BHAMO; takes many a day
To reach these far stations; but when you are there
The work will reward you, I firmly declare.
MANDALAY, the old seat of Thibaw and his Queen,
Has its Fort and its Moat and two Mission Schools, clean,
SAGAING is right near it, and small AUNGBINLAY
Where Judson was fettered for many a day.
THAYETMYO'S on the river if you reach it at all,

And SANDOWAY's out on the Bay of Bengal.

And now come the last, NAMKHAM and LOIKAW,

A long list of names as ever you saw!

Have I left any out? If so, pardon me,

'Tis because I just failed "To get round," don't you see!

If this Jingle you learn, then some day, may be,

I'll tell you the name of each MISSIONAREE.

Reprinted from "The Star in the East." A Magazine in the interests of
"W. W. G." Work. Ed.

CAPSULE INFORMATION.

"Half our information we have to snatch."

Burma is a province of India; has a population of 13,169,000; one person in fifty is a Christian.

Forty or more distinct races in Burma with as many languages and dialects; thirty-three Mission stations; about 160 Baptist Missionaries on the field.

Principal religion of Burma, Buddhism; thousands of yellow-robed priests (hpongyis) and nuns supported by voluntary offerings; thousands of pagodas, monasteries and convents.

Burmans build no public buildings, but spend large sums on private shrines and national pagodas such as Shwe Dagon.

Burmans of their own initiative have never built hospitals, leper asylums, schools for blind and deaf, orphanages, rescue homes, libraries or any philanthropic institutions. All such in Burma are under government or mission control.

Jails are numerous and full; drunkenness is not prevalent though much native toddy is consumed. Opium is much used by some races. Smoking is the universal habit of men, women and children; betel-nut chewing is a national custom.

No child-marriage, caste or purdah among natives of Burma; widows may remarry; polygamy uncommon; divorce easily obtained but not common; bribery notoriously prevalent; age greatly respected; parental control exercised; children loved and indulged; domestic life ordinarily happy but monotonous; pwes (native entertainments) are the national pleasure; moving pictures a great attraction but tend to lower morals and break established customs.

Steam transportation by river and rail extensive, and native

travel cheap; street cars in Rangoon and Mandalay; electricity in some large cities; telegraph, telephone and cable service good; motor cars in abundance.

Foreign enterprise organizes and controls practically all banks, railways, trams, steamer lines, large mercantile establishments, oil industries and refineries, mining projects and most rice and timber mills.

Art productions include hammered silver, teak and ivory carving, lacquered ware, native umbrellas, and silk weaving. Painting, music and sculpture undeveloped. Natural products are teak, rice, petroleum, rubies, rubber, wolfram, tin, and other metals.

Burmese women very progressive; have the franchise; good business managers; on social equality with men; the controlling factor in religious and social life.

People happy, merry, companionable, well-dressed, fond of jewelry and gaiety, tolerant, religious, strict observers of custom; at present politically ambitious but on the whole contented politically, socially and religiously.

Education popular for both sexes; Burma most literate of Indian provinces; over a thousand students in the University, both men and women.



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